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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

THE LUTHER LEAGUE AT CHRISTIANSTED, ST. CROIX, VIRGIN ISLANDS.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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For Emblems, see page 36.

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Of the Church - By the Church - For the Church

Luther League Review

The Luther League in Our New Possessions

BY SISTER CARRIE GICK.

IN the land of sunny valleys and balmy breezes the echo of the Luther League has resounded and has fallen upon listening ears, and the Lutheran Church at Christiansted, St. Croix, in the Virgin Islands, is wide awake to her great responsibility, that of training her young people to become the future leaders. "The harvest truly is great, but the laborers are few."

To our Lutheran Church has fallen a great heritage, that of the Institution belonging to the Danish Church. Though beautiful in structure, what is wood and stone if the word of God does not prevail? The word has been taught to these people for almost two centuries, but very few have caught the real message of the Blessed Lord and Master. The majority of the natives are baptized and confirmed members of some denomination, but have misapplied the Gospel message to their daily life, and sin and vice predominate. Owing to the lack of the English language that was not spoken by the leaders, and the slavery that held their people in bondage for centuries, these conditions can be accounted for. Though many are steeped in sin and do not care to become enlightened, there are many earnest, consecrated Christians that are laboring for the uplift of mankind.

Feeling this great need, the young people in the congregation, under the faithful leadership of the pastor, Rev. G. W. Critchlow, banded themselves together to organize a Luther League, and on November 5, 1919, the constitution was framed, with nineteen charter members. The League is active and is making every effort to extend its influence throughout the community. Its aim being to quicken in its members a clearer consciousness of Christian faith; to produce in each member fidelity to his own Church and to increase his or her usefulness as one of its workers; to help each member to be a true witness for Christ and an efficient teacher of the Gospel.

The League meets every Wednesday evening in the social room of the parsonage, and the regular Luther League topics are discussed. The members are responding well as leaders and are trying to put forth their best efforts. Through their unselfishness, the unfortunate in this field are to be reached and ministered unto.

Though a beautiful garden spot within itself, and God manifesting Himself in marvelous ways, the island is full of misery and sorrow, but where Jesus Christ is, the blessed sunlight of His love is going to penetrate into the darkened corners and many lives will be touched.

Special meetings are being held at the Leper Asylum, which is within walking distance of the town, and under the tropical moonlight skies the task is an easy and delightful one. The Government is taking splendid care of the seventy-one inmates, whose ages range in years from small children to old men and women; but the isolated life leads many to despair. How can young people serve better than by carrying sunshine into this place? What a blessed privilege belongs to God's children!

The Old People's Home, under the direct control of the local congregation, has not been forgotten, and the inmates have been cheered by the presence and gifts of the Leaguers. While some are able to attend their church services, others are confined to their homes on account of sickness or total blindness.

Realizing the great need of leaders among the natives, an educational fund has been started for the purpose of educating the young men and women for the Gospel ministry or the ministry of mercy. (One of the young men is a student at Wagner College in New York, preparing himself to take up

the ministry of the Gospel, and is also laboring among his own people at Harlem. However, he is not being supported by this fund, but through the kindness of a good woman in the States, this has been made possible.) The fund is growing, and our prayer is that our young people may live so very near their Heavenly Father that they may hear and heed His voice calling them into His service for the uplift of humanity.

A new work that is being undertaken by the League is the sending of one or more representatives to conduct services at the different estates scattered throughout the island. Many of these estates are small villages within themselves, and there are as many as two hundred or more natives living in small huts or one-room houses and laboring in the cane fields. Conditions at some are deplorable and immorality ranks high. No better service can be rendered than to carry to these people (not in heathen darkness, but sin hardened owing to former conditions) the real true message of Jesus Christ. The visitors are always welcomed, and what has been a sinful revelry is converted into a service of song and prayer. It is true, many do not respond, but the good seed is being scattered and God is going to care for the harvest.

One great difficulty that we have to encounter is the lack of Christian homes that have never been established by many of these people, and not until our boys and girls are educated to this great need, in order to better conditions, such will not exist.

The recent confirmation class has added twenty-three names to the membership roll and the League now numbers fifty-seven. May we ask that the prayers of the Luther Leaguers accompany us in our efforts to care for these people and to bring about such reforms in this island that many of our young people may catch the vision and follow in the footsteps of their Lord and Master, Who came into the world "not to be ministered unto, but to minister, and to give His life a ransom for many."

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?"

The Adoption of the U. S. Constitution

What the Great Instrument Means for the Country and for All the World Today as a Bulwark for the Protection of the People Against Tyranny

THIS month marks the 134th anniversary of the completion of the Constitution of the United States by that great convention called in 1787 to draft it. For 130 years we have lived, prospered and grown strong under this great charter of liberty; but few under us have given much thought to its virtues and its real significance to us. We have been content, rather, to remember only the historical facts that its adoption marked the beginning of the first real and substantial democratic government that the world had ever known, and that we, the people of the United States, are its happy beneficiaries.

The world has just witnessed the close of a great war in which old and established governments of great powers were completely overthrown and destroyed in the space of a few years, and, in the lamentable case of Russia, in a few months. Who knows when a direct attack may be made upon our own government, calling upon us to arise and vindicate its right to exist? As an outgrowth of this great war, we also have the pernicious and insidious doctrines of bolshevism—anarchism under the camouflage of a new name—which are being spread broadcast throughout the world, seeking the overthrow of all governments founded upon the principles of law and order. The spread of its propaganda has already advanced to a marked degree in the United States, and its radical teachings are aimed at the very bedrock of our system of government. In order to combat effectively this movement, it is esential that we thoroughly understand our Constitution and appreciate its many virtues. But, apart from this, it is our duty as good American citizens to familiarize ourselves with the nature and character of the government under which we live. Constitution Day seeks to stimulate our interest in this subject and to encourage our thoughtful consideration of the great heritage that has fallen to all of us in the Constitution of the United States.

During the Revolutionary War the newly created States were governed by a Continental Congress, under a loose government agreed to by them. It was so weak, however, that several times it seemed that the war would be lost mainly through lack of a government strong enough to prosecute it to a successful conclusion, and, after various experiments, it soon became apparent that unless some radical change was made the young government would die an early death, and a convention was finally called in 1787 to draft a Constitution. The convention concluded its work on September

17, 1787. The Constitution was submitted to the Continental Congress on September 20 and was approved by that body on September 28. It was then submitted to the various States for ratification. Delaware was the first to ratify it, on December 6. Pennsylvania was second, on December 12. The ninth State, and the one necessary to make it operative as to the States signing it, was New Hampshire, which ratified it on June 21, 1788.

By this great work of constructive statesmanship a self-sustaining central or national government was created and vested with complete control of all matters of purely national concern, which affected all of the States alike and required uniformity to be of real value. Matters of purely local concern, which varied in their nature in different communities and in different sections of the country, were wisely left in the control of the States, which could better attend to these matters, and thus leave the national government free to devote its entire attention to matters of national concern. This distribution of powers has proved to be one of the great bulwarks of our strength as a nation. Limitations and restrictions were imposed upon the national government and upon the States to prevent friction between them and between the States themselves and to secure the rights of individuals.

The rights of individuals were further guaranteed by amendments to the Constitution, most of which were ratified by the various States shortly after the Constitution was adopted. By these it is provided that no law shall be passed respecting the establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people to assemble peaceably and to petition the government for a redress of grievances; that no soldiers shall, in time of peace, be quartered in any house without the consent of the owner, nor in time of war, but in a manner to be prescribed by law; that the right to be secure against unreasonable searches and seizures shall not be violated; that no person shall be held to answer for a capital or otherwise infamous crime unless on a presentment or indictment of a grand jury, or be subject, for the same offense, to be twice put in jeopardy of life or limb, or be compelled, in any criminal case, to be a witness agaisnst himself, or be deprived of life, liberty or property without due process of law; that private property shall not be taken for public use without just compensation; that in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial by jury, to be confronted with the witnesses against him, to have compulsory process to obtaining witnesses in his favor and to have the assistance of counsel for his defense; that excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted; that neither slavery nor involuntary servitude shall exist except as a punishment for crime; and that no State shall deny to any person within its jurisdiction the equal protection of the laws.

It is the purpose of Constitution Day to direct our thoughts to our Constitution, to encourage consideration of its great merits and to guide us to the proper conclusion that we could ask for nothing better as our fundamental law. It has served us well for 130 years and, being founded upon great basic and fundamental principles of government which do not change with time, it will serve us and our posterity well throughout the future ages. There is not a word in it that does not have its part to play and not a clause that does not have its separate meaning, and by an ingenious system of checks and balances it prevents friction and affords complete protection, in every phase of its administration, for those whose interests are bound up in it. It behooves us, therefore, not to weaken the fabric of this great instrument, which our forefathers, with the evils they sought to cure fresh in their minds and ever before them, struggling so diligently and so successfully to weave, by extracting from it a single thread.

The Christian Year Calendar

The United Lutheran Publication House has gotten out an exceedingly neat and attractive Scripture Text Calendar for 1922. The cover contains an excellent reproduction in seven colors of Plockhorst's "Christ Blessing Little Children." The calendar pages proper, one for each month, contain reproductions of well-known religious pictures in four colors, all done by the offset process on dull finished soft paper. The church year and all festival days are indicated and the Gospel and Epistle lessons for the Sundays and special days are given. For each day in the week Bible lessons have been carefully selected and should prove excellent for daily reading and meditation. A feature of special interest to members of the Luther League is that the Luther League topics are also given for the year. This calendar for 1922 is a decided improvement on the Christian Life Calendar offered by the Publication House last year, and we bespeak for it an even greater sale.

Advertising Your Meetings

BY BRENDA L. MEHLHOUSE.

IT takes one of tact and wisdom to be the President of a Young People's Society; the Leader of the Devotional Meeting must develop his thinking powers in preparing his programs; the Chairman of the Social Committee needs special qualifications to carry out her work successfully. There is one department, however, that is open to all. The proper advertising of your society and the announcing of your meetings by the means of charts and posters and cards is a field of effort too lightly considered, and which, if properly developed, will make for the increase in interest and activity of your society in every department.

What to Use.—To make posters or charts for the work of your society, cardboard in the regulation size, which can be obtained from the stationer or from the printer in the smaller towns, is the basis. White can be used for the majority of the cards, pink, blue and light tints for others, gay blues, reds and greens for still others, and for mounting pictures and making exhibits dark greens, grays and browns are suitable. To letter these cards for the titles, letters cut from the title on the front page of the *Saturday Evening Post* are fine. If any color but black is desired, sheets of colored paper can be purchased, and by putting several sheets together, when cutting out the original, several sets of letters can be cut. Or, if desired, a set of rubber type letters of good size can be procured for about $1.50. For cutting out the pictures, sharp scissors are needed, and a small pair of manicure scissors is invaluable in cutting out anything but straight pictures. The best thing with which to apply the letters and pictures is a white library paste; apply this over the whole picture and not merely to the edges and better results will be achieved. For printing on the cards a box of Reuben's crayolas should be added. Blaisdell's pencils, which come in all colors, give good results also; while for quick work Blaisdell's show card inks, obtainable in all colors, are excellent. For black lettering of any kind, Higgins' waterproof ink is the best thing to use. Any drawing or outline which you put on the card will stand out clearly if outlined with this ink. All these supplies can be obtained from the stationer. For decorating the cards, pictures of all sorts can be used, pictures from the *Ladies' Home Journal* and other household journals, pictures from all of our Church magazines, and the Perry pictures (from the Perry Picture Company, Malden, Mass.) are excellent. Save all the good pictures as you find them in your reading of the magazines, you will surely find some use somewhere for them in the work of making posters. For further decorating, colored, and gold and silver paper, wall paper of various designs, and crepe paper is most effective. Crepe paper napkins, which come in such a great variety of designs, are one of the amateur chart maker's best friends, as they add much to the attractiveness of the cards. The designs from rolls of crepe paper can be used in the same way. Cut out the flowers, or other designs suitable for your card, spread it with a generous layer of paste, place on the card, and with a blotter press over it gently, and you will be surprised at the result achieved. With these materials at hand, one is always ready to make a poster, and one need not be able to paint, draw or design; all one needs to do is to select appropriate pictures, cut them out, add some decorations and lettering, and a card that will add to the interest of the meeting is assured!

How to Use Them.—To advertise your regular meetings. For each of your meetings an attractive card announcing it can be made. Put the title of the Topic to be studied at the top of the card, below it put some appropriate picture, illustrating the theme in some way, and underneath the picture print the time of the meeting. For the Topic of July 17, "The Family and Modern Amusements," a card with the title at the top, a large question mark in the center of the card, on one side of which was a picture cut from a magazine of a family gathered around a table, each engaged in reading, while on the other side was a picture of a gaily lighted city street, a theater, and a brightly lighted hall, with the words, "Help discuss this problem at our League meeting, on Sunday evening, at 6.30," was recently seen. Cards along this line can be worked out for all the meetings for the study of the Topics. To use in the meeting cards of various kinds can be prepared. To use during the discussion, charts with a number of questions to be discussed, with a pertinent picture at the top, can be used. To illustrate some of the Topics, sets of exhibits can be arranged. In studying a Topic on "Who Is My Neighbor?" a set of charts showing by means of postcards, snapshots and pictures, of some of the town's institutions for helping the unfortunate, some of the places which need reform, etc., were carefully prepared by one League. Cards of this character put around the room add much to the atmosphere of the whole meeting. Another League, when they were

to study a topic on the immigrant, were greeted when they entered the room by a large number of pictures of people of all nationalities, and they were asked to pass around the room and guess the nationality of each.

In the work of the society. Make a chart with the names of the committees, post in a conspicuous place attractive cards, appropriately decorated at the various seasons of the year, with the names of the Topic Leaders. Arrange membership contests, and put up cards giving the relative scoring of each side. On a white card put a Luther League emblem, which can be made by cutting the various parts from colored paper and putting them together, print beneath it the motto of your organization, have another smaller card attached, and on this print from time to time some salient facts concerning the work of your society. This will keep it before the whole congregation. Such charts, as well as those advertising the meetings, should be put in the vestibules of the church or Sunday School room, others in the meeting room itself.

Exhibits.—Make exhibits of all forms of our Church work. All of our mission stations, with workers and buildings, etc.; all of the inner mission institutions; the Church's educational agencies; her boards with the pictures of the members; all of the various forms of church activity can be pictured, by gathering pictures from the Church papers. Get sheets of dark cardboard, devote one sheet to each form of work. Let these charts grow; pictures will appear from time to time that can be added. For the Luther League an interesting set of posters can be made, decorated with the Luther League colors, using the pictures which have appeared in the LUTHER LEAGUE REVIEW, showing the beginnings of the League, some of its officials, convention pictures, churches in which conventions have been held, etc.

Special Events in the League.—Reformation, Christmas, Easter, the anniversary of the League, any special public programs you have can all be announced by posters. A set of Reformation posters showing the story of Luther, pictures which can be obtained by saving the Church magazines, is most effective at your meeting the last of October. At Christmas and Easter the Perry pictures surrounded with the message of the season, and appropriate decorations cut from crepe paper napkins, make effective decoration for your room. One society had a yearly anniversary meeting, and attractive cards were prepared and put in the windows of some of the stores of the town to announce same.

Socials.—There is an unlimited field here to make posters. Half of the success of your social depends on getting everybody to know about it. A card put in the vestibule the week before will help. A George Washington Party, Hallowe'en Social, Thanksgiving Social, all can be advertised by the material cut from a roll of crepe paper suitable to the season. Each month something attractive can be devised.

For Your Missionary Meetings.—Most attractive cards can be used here. Pictures of Indians, Eskimo igloos, Japanese and Chinese, with a little jingle added, make a most attractive way of advertising the missionary meeting. A society studying the mission textbook "An African Trail" were interested and enlightened by a series of posters on black carboard, with white lettering, and pictures of scenes in Africa, while another class studying "Christian Americanization" had a series of gaily decorated patriotic cards, the emblems cut from a roll of crepe paper, and pictures of some of our new Americans. Yellow cardboard with blue lettering is quite appropriate for China, while lavender and white cards, with Japanese cherry blossosm or wistaria, cut again from crepe paper napkins, and lettering in imitation of Japanese characters, is very good for Japan.

For the intermediates, charts can be used in the same way to advertise their meetings, to help in the study of the Topics, to announce their special meetings. Give out to each member a sheet of cardboard, and some particular subject; let each prepare a chart; the collecting interest is strong and much interesting material will be found, while the contest as to which will be the neatest and most complete will arouse goodnatured rivalry.

For the Juniors there is almost unlimited possibilities in the use of illustrative material. Much of the work with the children must be done through the eye-gate. See "Training Our Juniors," pages 17 to 20, for suggestions.

What You Can Do.—Each one can be a factor in promoting the work of the League in this way. There is no one who cannot cut out pictures and paste them on cardboard. It becomes more fascinating the more one does of it, and in a way one is serving by doing such work. See that in your League there is a Poster Committee, to boost your League and help along its work by advertising your meetings.

—

THAT BOY!

"Willie, what in the world have you been doing? I told you to hurry right back and you've been gone two hours."

"Bill Smith gave me a mud turtle, ma, and I didn't like to carry it, so I made it walk home."—*Life.*

Completing the Work in Europe

BY HOWARD R. GOLD.

NEWS both hopeful and depressing comes from Europe every day. On the one hand, we find many evidences of a reawakened Christianity, determined to grapple the serious difficulties confronting the spiritual life of Europe. There has been a thorough self-searching by the churches of the several countries and a liberal admission that the Church is not as effective as it should be. With this admission of failure comes also an eagerness to learn from the churches of other lands.

Then there is an obvious reviving of genuine Christian earnestness, as was observed in numerous Luther-at-Worms celebrations, and there are earnest discussions for seeking out new methods for evangelizing the large numbers who have been deaf to the message of the old state churches. Especially the younger pastors are cutting free from useless traditional practices and are earnestly seeking new ways. In Berlin I attended a meeting of social workers among whom were a good sprinkling of socially minded pastors. Their discussion about how to secure and hold a popular church audience reminded me of our concern with the Sunday evening service. Some are intensely interested in affecting a working relationship between the Church and the laboring groups. Here, of course, socialism comes in for considerable attention.

Matters not so encouraging are the constant streams of evidences that foretell a terrible winter for parts of Europe, especially Russia. In the other countries, Germany, Austria, Poland, and the Baltics, there will be a large measure of suffering. For clothing and shoes there is insistent demand. Hospitals, orphanages, deaconesses' homes, and other Church institutions continue to be in need. The frightful spread of tuberculosis, which was at its peak during the winters of 1918 and 1919, is still bearing fruit, and children and even adults must receive better care if lives seriously threatened are to be saved.

There is spiritual destitution, there is particularly a dearth of facilities for preaching the Gospel. Practically from each one of the sixteen countries in which the National Lutheran Council has been doing relief and rehabilitation work comes the report that the number of workers, pastors and lay people, is insufficient. In Latvia our Church is seriously threatened because half of the churches are without pastors and a sufficient number of them is not in view for the near future.

Then comes the dearth of literature. The Church press, like so many agencies, is poor because the people are poor. For this reason, also, stimulating and edifying religious pamphlets and books cannot be produced in adequate quantities. This is a far more serious problem than many realize at first thought. Only when one reads the letters from educated men and women, almost begging for literature, can one realize the hunger for intellectual and spiritual things.

And there is a conscious need of new church methods. "How do the churches in America do this?" is an oft-repeated question. Prof. Rudolph Holthusen received a request from a church publication in Germany which gives itself largely to pastoral and practical problems, for an article on American church life. Being already overtaxed with the building of a larger Wagner College, Dr. Holthusen has asked the Lutheran Bureau to furnish the article. This is but one of many instances of definite requests for practical help from America. Rev. Louis L. Siron, who was here from Paris, and studied in the past year at Mt. Airy Seminary, voiced a sentiment for his country when he said that "Not only pastors but particularly superintendents and bishops should come from Europe to study the practical methods of America." Pastor Siron was particularly impressed with the extensive and effective activities of the laity of the Church.

Within a month or two men who have studied Europe, and especially Germany, through personal observation and through close connections which they enjoy, have asked the writer why American Lutherans did not offer the services of several of their most successful pastors to the churches of Europe in order to bring to their problems the experiences of the best American church life. One man is the editor of the history of the Schwenkfelders, who spent nearly all of his time in Germany since 1905, and the other the treasurer of the American Friends Service Committee. Both remarked about the unparalleled opportunity and obligation of the present day Lutheran Church.

A new day is breaking in Europe, and, with sufficient unselfish assistance from American Lutherans, that new day will come rapidly and will be bright with promises for the future. The Lutherans of America, through the National Lutheran Council, have already made themselves greatly endeared to the Lutheran brethren in Europe through the commissioners who have gone to them in their need. The work must now be completed. More clothing,

(*Continued on page 26*)

The Christian Substitute for Force

(Friends' Peace Committee.)

SPIRITUAL forces form the foundation upon which our institutions rest. Great social structures, like the family, Church, and State are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the Church. Today in America the Church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so widespread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the state be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even pre-human life as selfishness. Kropotkin has shown in his "Mutual Aid" that the popular misconstruction of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives. Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces —justice, sympathy, kindness, love and faith—to provide for all that we value in our present social order. When the American Union was formed the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of justice, have found these far more effective in making life, person and property secure than the armed peace of the medieval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society are, from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomeness and need is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations not by the use or threat of force, but by the agencies of helpfulness and good will. We ought to have a Secretary of Peace in the Cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any

such suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part, as the presence of soldiers excites.

While waiting for such provision in our Government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good-will among us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost his life; that love and truth were not sufficient to protect Him. But he saved his cause by losing his life. On the other hand we must not forget that a large part of those who attempt to defend property, life, or country, by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a *century* of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for *millenniums*.

We draw out from others largely what we give them. War produces hate, and hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation. A part of the people of the United States have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of Germans feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved the flags shouting "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

SEPTEMBER

Some interesting events in the history of our country and our Church took place in the month of September: The Colonies were first called the United States of America, September 9, 1776. The first Continental Congress convened in Philadelphia, September 5, 1774. September 10, 1813, is the date of Commodore Perry's famous victory on Lake Erie. "The Star-Spangled Banner" was written on September 13, 1814. On the same day in the year 1907 the ill-fated "Lusitania" began her maiden voyage across the Atlantic from Queenstown. The cornerstone of our Capitol at Washington was laid by George Washington on September 18, 1793. September 19, 1881, is the day of the death of our second martyred President, James A. Garfield. Balboa discovered the Pacific Ocean on September 25, 1513.

On the first of September, 1525, Luther wrote his famous defense against Henry VIII of England. Luther's New Testament appeared in print for the first time on September 21, 1522. P.

DID YOU EVER THINK OF THAT?

A cheery little fellow of seven, whose optimism was a perpetual surprise to his parents, was being punished by his father.

He was sprawling across his parent's knees, and after about six strokes of the cane he muttered to himself, "It won't matter; I don't sit down much."

The American Indian

BY G. E. E. LINDQUIST.

IT has been said that "the Pilgrims first landed on their knees and then on the aborigines." Some go so far as to say that their descendants have been "landing" ever since. However, scattered today on 147 reservations and in different communities in practically every state of the Union there are, according to a recent report of the Commissioner of Indian Affairs, approximately 336,000 Indians in the continental United States. These are divided into tribal bands and clans, exceeding 150 in number, all speaking different languages and dialects. It has been thought that the American Indian, like the buffalo, is a vanishing race. Since the census figure in 1890 was 248,253, it will be noted that there has been a slow but steady increase in the population due to better living conditions, evidenced in a more ready adjustment to the demands of modern life.

Sporadic attempts at occupation of this field by the Christian forces have been made since the days of Roger Williams, John Eliot and David Brainerd. According to partial returns furnished the Commissioner of Indian Affairs in his report of 1918, there are 594 churches of Indians, 405 Protestant and 222 Roman Catholic missionaries working among them, and 43,346 Protestant and 57,898 Catholic church-going Indians. It has been reported that there are twenty-six different boards representing twenty-one different Protestant denominations at work among the American Indians. However, partial statistics available from eighteen of these denominations at work among Indians in continental United States show there are missions established among over one hundred different tribes and tribal bands, with 500 organized churches and as many out-stations. More than 250 white workers and 300 native helpers, interpreters and assistants serve these points. The actual number of communicant members would possibly reach 40,000 and the number of adherents 70,000. There are twenty-five Protestant mission schools with an enrollment of 2,000. The annual expenditure for all Indian missionary work, including the maintenance of these mission schools, does not exceed $330,000, according to the last annual report of the Home Missions Council. Thus it will be seen that the organized Christian enterprises, as far as our evangelical Christianity is concerned, is indeed limited and circumscribed in its efforts.

In addition to the denominational effort mentioned above, there are such agencies as the Young Men's and Young Women's Christian Associations; the former have some seventy-five organizations and 2,200 members, the latter, organized in seventeen schools with approximately 1,200 members. Other organizations are the National Indian Association, the Indian Rights Association, the John Eliot Foundation for Moral Training and a few independent missions.

From seventy-one reports recently sent in from the Indian mission field, representing eleven denominations, the following is summarized: Number of tribes reached, sixty-six; 175 churches and thirty out-stations among them; thirty-five report 130 native workers, including pastors, evangelists, catechists and interpreters; sixty-three report 11,500 members of Indian churches; forty-six report only 1,556 members between the ages of fourteen and twenty. Consequently, today less than one-third of the Indian population are related to the various Christian communions, and approximately 46,000 neglected by Christian agencies and unreached by Roman Catholic or Protestant missionaries. These are found in scattered areas as follows: In Arizona, six tribal bands, 6,000; California, tribal bands north of Tehachapi Pass, 6,000; Colorado, Utes, 700; Idaho, 600; Michigan, Chippewas, Patawatomis and Ottawas, 2,500; Minnesota, Chippewas near Nett Lake and Superior Lake regions, 2,500; Montana, Blackfeet and Flatheads, 2,200; Nevada, 1,500; New Mexico, Pueblos of fifteen villages, 4,500; North Carolina, 500; North Dakota, 500; Oklahoma, 3,500; Oregon, 1,500; South Dakota, 1,500; Utah, 1,000; Washington, Puget Sound, 2,000; Wisconsin, Chippewas and Menominees, 2,500.

An adequate survey of the American Indian field will proceed along three lines of research: the American Indian Church (there are reported to be 500 congregations), its economic, social and spiritual resources; the Indian schools, both Government and mission, their educational status and opportunity for a unified religious education program; a study of the reservations, defined, for the purposes of this survey, as territory originally set aside by the Government for one or more Indian tribes, whether the area has been opened for settlement or not.

It is proposed to divide the Indian country into districts for the purposes of the survey, with a director for each such area. In Oklahoma is to be found one-third of

the entire Indian population of the continental United States, divided into thirty-three different tribes, speaking thirty-one different languages and dialects and located in practically every county. Then there is the great southwest, including the states of New Mexico, Arizona and southern California, where we find the nomadic tribes of the Navajos and the Apaches, also the village dwellers, the Pueblo, Hopi and Zuni, the Papago, Pima, Mohave and Mission bands. Turning next to the north there is the Siouan region, including the states of North and South Dakota, parts of Montana, Nebraska and Minnesota. Finally, there is the northwest, with its great inland empire, and the many tribes scattered between the Rocky Mountain ranges and the Pacific coast. Nor can the Chippewas, Oneidas, Menominees and Winnebagoes of Wisconsin and Michigan be forgotten, nor the Indians of New York State, the remnants of the six nations.

The very presence of the American Indian in such scattered areas offers a present day challenge to missionary endeavor and the assimilating, all-encompassing power of the Gospel of Jesus Christ.

The Indian of the old trail was a religious being. The very perils and hardships of the chase and the warpath created in him a great longing for some relationship with unseen but apparent world of mystery around about him. And so he established such relationships as he could through fastings and visions, sacrifices and immolations. The "spirits" which gave him good success in the chase and thus staved off starvation were not to go unhonored or unsung. They became the "baalim" of the nomad's land with the medicine men or priests as the chief exponents of this worship.

But the old Indian has passed on, leaving behind such mute shibboleths of the old régime as the war paint and feathers, the bow and arrow, the blanket and moccasin, and the Indian today must meet the demands of the transition period. He has eaten of the tree of knowledge and cannot turn back to the old trails. Nevertheless the old nomadic habits and the tyranny of custom and superstition form manacles with which the old man of yesterday grips him. One is reminded of the word picture Jesus drew of the multitudes for which he had such compassion, distressed and scattered as they were, like sheep without a shepherd. Just as:

> "An infant crying in the night,
> An infant crying for the light—
> And with no language but a cry."

But He who never turns a deaf ear to the cry of the children has an answer for our red brother. What then does he need? Less civilization? No. The evils of civilization must be met by a higher and better, a Christian civilization. Right here the "Jesus Road," as the Indians call Christianity, opens up a new and living way with its appeal for a vital relationship with God as Father and Jesus Christ as elder brother, with its insistence on "a fair chance for every man at every good thing."

That the Christian churches of this land owe a debt to the Indian, the eternal debt of love forever unpaid, which proximity and the claims of neighborliness bring, no one will question. The long-deferred payment of this debt calls for immediate settlement before the night comes on and the people starve. It calls for a constructive program of advance instead of sporadic efforts and retrenchment policies. It requires vision which admits difficulties, identifies adversaries and overcomes in conquering might. The task is well summed up in the words of one deeply interested in the cause of the American Indian: "The great problem above all others which we (the Christian agencies) face perpetually among these people, is first of all that they are a primitive people with little conception of organized life other than their tribal ways of doing things; that the work among them must be primarily personal; that the only hope of the coming generations lies in a native leadership; that if we are to hold the young people who come back from school, there must be a program of social Christianity, not simply the preaching of personal salvation, important as that is, and that the material for religious education for a primitive people must be of a sort to meet their needs; to give expression to their thinking, which is concrete and not abstract."

A statesmanlike program of advance calls for the following definite objectives:

1. The speedy evangelization of the pagan tribes and portions of tribes, now said to number 46,000 within our national domain, and the necessity of a thoroughgoing policy of comity and co-operation which shall prevent over-lapping, competition and crowding on the part of all evangelistic agencies in providing for these unmet needs.

2. Adequate strengthening of the forces already on the field. This calls for an increase in the staff personnel which shall make for a greater number of workers and thus afford opportunity for the personal work so necessary if our American Indians are to be fully Christianized. A substantial material equipment must be provided for. This should involve construction of new buildings wherever necessary and adequate

repairs at such mission stations as are now in a state of deterioration. Community houses and community centers should be established and maintained in order to meet the peculiar demands of the Indian people who have the traditions of tribal organization and tribal ways of doing things, and, therefore, have little idea of organized life such as we know it.

3. Discovering, training and using a native Christian leadership. The time has come when the Christian forces must unite on a great central institution for the training of native leaders, such as the American Indian Institute at Wichita, Kan., to meet the needs among all the tribes of the United States, not only, but furnish the means of extending the Kingdom of God among the millions of Indians in Central and South America.

4. Adequate provisions for educating the thousands of Indian children without school facilities. In this connection it should be noted that 7,000 Navajo children are not in school. Mission schools already existing should be greatly strengthened in order to educate and prepare the children for more advanced institutes and seminaries which will train ministers and Christian workers. This elementary education is all the more desirable in view of the fact that public schools are not yet provided in sufficient numbers and in suitable locations to meet the needs of our Indian youth.

5. A unified religious education program for Indian schools under trained directors, especially Government non-reservation schools, with literature prepared and adapted to meet the needs of these students.

6. A program of social Christianity in Indian communities and on reservations, intensely practical and embodying the message of the Gospel to modern life.

Animal Painters and Their Paintings

IN my room at college there was a picture which was called "A Distinguished Member of the Humane Society." It was a copy of one of Landseer's great paintings of a dog.

Sir Edwin Henry Landseer was born in London on March 7, 1802. He was of a nervous temperament, and in the latter part of his life his peculiar sensitiveness opened him to attacks of mental depression because of imagined slights. He was an associate of the Royal Academy, and he became a member when twenty-four years of age, which was the earliest allowed by the statutes of the Academy. He declined the Presidency of the society.

In 1825 Landseer went to Scotland. Here he visited Sir Walter Scott, whom he painted with his dogs at Abbottsford. His best designs for engravings are his illustrations for the "Waverley Novels."

Under his father's guidance before his fifth year he sketched animals in the fields about London. He could etch and paint in water colors before he was twelve. In later life he taught both the Queen and the Prince Consort to etch.

Landseer was a great lover of sport. He learned to know the deer in their native haunts. He is credited with being the first to introduce the deer into art. He painted animals, especially the dog, in their relations to men, and in doing this he endowed them with human sentiments. With the public this quality is the chief source of his popularity. This popularity he increased by carefully chosen names for his pictures.

Landseer designed the fine lions at the base of Nelson's monument in Trafalgar Square, London. This story is told of Landseer: It is said that "at a dinner given by Landseer, the guests were startled by the entry of a butler who inquired, 'I beg pardon, sir, but did you order a lion? There is one downstairs that's just come, sir.' Investigation proved there was a lion downstairs, but it was dead. The carcass had been sent from the Zoological Park as a complimentary offering to Sir Edwin."

Landseer painted "High Life" and "Low Life"; "Jack in Office"; "Chatsworth"; "Dignity and Impudence"; "A Random Shot"; and "Monarch of the Glen." His paintings can only be studied in England. He was a facile draughtsman, swift in execution and elegant in line. Through the large number of excellent engravings his works are best known. This was largely the work of his brother Thomas. Landseer died in 1873 and he was buried in St. Paul's Cathedral.

In the Metropolitan Museum of Art in New York hangs a picture, "The Horse Fair." This picture has attracted widespread admiration. It was exhibited in 1853, and the artist, Marie Rosalie Bonheur, offered it to Bordeaux, her native town, for twelve thousand francs. The offer was not accepted, so she sold it in England for forty thousand francs. Finally Cornelius Vanderbilt purchased it for the Metropolitan Museum of Art in New York for $55,500.

Rosa Bonheur was born at Bordeaux,

October 22, 1822. Her father, Raymond Bonheur, was a drawing teacher and she was carefully trained in drawing. She studied also with Cogniet. It was, however, mainly her own study of animals in their natural environments that developed her genius. She was the painter of lions. Her delineation of lions is marvelous. Perhaps we can understand her great success in painting the king of beasts by the following well-told story:

"Rosa Bonheur kept five lions for use as models. She made friends with them, caressing and handling them fearlessly. At one time she extended to her pets the freedom of her house and garden at By, just as if they were dogs. This privilege she was obliged to curtail."

A friend of the painter says it was distressing to the casual caller to arrive expectantly at the gates of the chateau, only to behold, as the latch clicked, a lion rear itself upon the terrace, stretching in a sleepy and amiable yawn a pair of jaws that could easily bite off a man's head.

A visitor was once reassured by a facetious neighbor of Rosa Bonheur, who observed the stranger hesitating on the safe side of the fence, "Monsieur need fear none of Mademoiselle Rosa's lions. Monsieur need only be careful not to step on that one's tail. The tip of the tail is black, and one does not readily perceive it. It is a friendly animal, I assure Monsieur, though I do not know how it would behave if stepped on. One might do well to go on tiptoe."

On another occasion an admirer of the artist, a distinguished man, not personally known to her, sent the following note to the chateau:

"I had, Mademoiselle, promised myself, in passing through By, the pleasure of seeing the lion of the place. I have seen the lion of the place, Mademoiselle, and I therefore offer upon paper the tribute of my profound regard to the lion of the place I no longer expect to see."

Rosa Bonheur was considered the most eminent woman painter of animals. She bought a Gothic chateau at By near Fontainebleau, where in 1850 she went to live. Here in 1864 she was visited by the Emperor Napoleon III, and the Empress Eugenie, by whose order she received the cross of the Legion of Honor the following year. She showed a sound, wholesome feeling for nature in her painting. In her modeling of her animals and in her spirited representations of action as well as in the landscape setting she was truthful. Her "Deer in the Forest," "A Limier-Briquet Hound," and "Weaning the Calves" are in the Metropolitan Museum of Art, and her "Deers Drinking" is in the library in New York.

A Paragraph Cafeteria—Help Yourself

FROM EPWORTH HERALD.

THE DAILY ROUND, THE COMMON TASK

ANYBODY else *may* fail; the quitter *has* failed.

A busy Leaguer *may* fall into temptation; an idle one *will.*

He who was born tired never finds out how great a luxury is rest.

Desire that never becomes effort to possess is a deadlier drug than opium.

The man who can really afford to be idle is usually the busiest man on the place.

More people are waiting for their ships to come in than ever built even a flatboat.

With God to help, and myself to work, there isn't a Christian job anywhere that can't be done.

It is easier to cut down a tree than to grow one, but that is no reason for neglecting the woodpile.

He who says he is killing time is exactly half right. His verb is correct, but what he is killing is not time.

I have an enemy whose opposition has made me work so hard to defeat him that he has been of more advantage to me than most of my friends.

The secret of profitable physical exercise is to get somebody to play with you. Then you forget that you are exercising for profit. There's a spiritual law in that, somewhere.

FAITH, HOPE AND CONDUCT

To believe that Christ cares is to be relieved from the heaviest of all care.

How does God call? Sometimes by a voice; sometimes by a vision; always by a need.

God has promised no protection to those who do not follow His law. When a train jumps the track it can get no benefit from the rails.

A man in Chicago forgot where he put a check, and another forgot to pray. Both would be better off if they had better memories.

The money we have sent to China and Europe this winter has done more for our real selves than all we have spent on movies, music and menus.

When we sing or pray about being better followers of Christ, it is good to remind

(*Continued on page 17*)

One Hundred Hints for Your Social Meeting

1. Prepare your socials at the beginning of the season for the year.

2. In January have a Devotional Service, followed by a New Year's Social.

3. Arrange a Valentine Social or Washington's Birthday Social for February.

4. Lenten work—March—sewing, gathering of plants, flowers and cards for the sick.

5. April—an Easter reception to the new Leaguers.

6. May—a Flower Social, with games and program centering about flowers.

7. June—a joint social of the League with the Juniors.

8. July—an outdoor, patriotic party.

9. August—a picnic.

10. Joint social with neighboring Leagues in September.

11. October—a Hallowe'en Social.

12. November—a Thanksgiving entertainment.

13. December—a Christmas party.

14. Decorate for your socials—Luther League emblems, pennants, crepe streamers.

15. "Mushroom socials" (the kind that spring up in a night, you know) don't have to be labeled. Everybody recognizes them by their lack of smoothness, pep and definiteness. Get your committee together, and *plan* the details of every social. Put the best into them.

16. A bargain party—each brings a 5 or 10 cent article, which is traded with others and opened at a given time.

17. Postcards, cut into five parts, distributed, matched to form groups.

18. Paper bag tied on hand, not to be removed until worn off by shaking hands.

19. A "Serpentine March," the leader taking a winding course, and forming a double circle, each one shaking hands with the one opposite.

20. "Follow the Leader"—All follow the leader in a march, in which he changes movements—walks zigzag, backward, sideways, with a limp, on heels, on toes, with a skip, every third step skipped, sideways skip, clap hands with every step, etc.

21. Cards with names of celebrities (Mr. and Mrs.), given out (Mr. to ladies, Mrs. to gentlemen), to find partners.

22—A Jumble Party—with an address on five or six subjects, two piano solos of different character at the same time, two recitations, and jumbled words on cards passed out to be untangled. Jumbles for refreshments.

23. A twenty-five yard dash—orange carried on spoon across floor.

24. Feather volley ball—feather tossed in air; company divided into two sides; object, not to let feather rest on either side, but to blow it to opposite side.

25. Pass out cards, let each secure as many names as possible in a given time.

26. See who can say "How do you do?" to the largest number of people, receiving a card from each one spoken to.

27. Have tableaux—scenes from Bible stories, with costumes of chintz, cheesecloth.

28. Give out letters of the alphabet; have all holding the same letter form group for the games.

29. Guessing contests—how many candies in a jar? how many seeds in an apple?

30. The good social will not discourage wholesome fun; it will say "do" instead of "don't."

31. The social is not the League's bargain counter—no money making scheme—therefore, don't charge admission. Make it possible for all to attend.

32. Socials should occasionally be educative as well as purely recreational—have a definite program of outdoor and indoor games, sketches, plays, debates, literary evenings, etc.

33. Have a missionary pageant given by your League.

34. Plan a Biblical Hall of Fame. Ask members to write lists of in their estimation the ten greatest characters of the Bible, and bring to the meeting. There have some stories told of these men, and decide on those ten who receive the greatest number of votes. Do the same with the women of the Bible, the books of the Bible, etc.

35. Have a Dickens Evening, with stories read from "Old Curiosity Shop," "Dombey and Son," "Nicholas Nickleby," "David Copperfield."

36. Have a "Book Night," when a number of the popular books of the day are discussed and reviewed.

37. Have an evening with the great hymns of the Church.

38. Have debates.

39. Plan your program of social activities to include two or three such programs a year.

40. At a good social there should be no formality, no stiffness, no coldness, no groups, no cliques.

41. A good social will make every one feel at home, will introduce strangers to one another, will cultivate the fine art of conversation.

42. Arrange a tennis tournament, or some other outdoor exercise for the members during the summer season.

43. Have a picnic.

44. Take a hike in the autumn.

45. Arrange for a League Camp during the summer.

46. The best "ad" you can have for this month's social is the memory of the good times everybody had at last month's social.

47. The League that doesn't have a social program will soon lack young life.

48. An Abbreviated Social—with everything cut short, stories, songs, conversation and refreshments.

49. A comic orchestra. Each plays an imaginary instrument, which he must change to the one played by leader at a signal from him.

50. At the beginning of the school year have a social for those about to leave for higher schools and college.

51. For serving refreshments have tickets numbered; each one entitles person to a part of the refreshments. Let each check six. One may be spoon; two, fork; three, cakes, etc. Prepare a list of ten.

52. Try a composite novel. Divide the company into groups; give long sheets of paper; let one write name of the hero and turn over the paper, the next one the name of the heroine, and each of the others a short paragraph. Have these read afterward.

53. Have an annual banquet, with simple refreshments, and a speaker to talk on some phase of League work.

54. Play blindfold games like old-time donkey party. A suitable game played in same way can be devised for any social.

55. Play the old-time games, "Going to Jerusalem," "Three Deep," etc.

56. Have a handicap race. Give each contestant an umbrella, a suitcase containing coat and hat. Have each one open suitcase, put on coat and hat, run the length of the room, return, take off coat and hat, and put them back in suitcase.

57. Advertising Party, with the "ads" of well known products cut from magazines (without descriptive material), hung on the wall, to be guessed.

58. Pictures of fifty well-known people (obtainable from Perry Picture Company, Malden, Mass.), put up, identity to be guessed.

59. For a Flower Social make large cards to hang on the wall to represent different flowers. (A picture of a fox and one of a glove cut from the magazines will represent foxglove; several sheets from the calendar and a large E will represent daisy, etc.). Give pencil and paper, and have each guess.

60. Watch the columns of all the household journals, the *Ladies' Home Journal* and such magazines for new games and stunts for your social meetings. Cut out the page on Social Hints from THE REVIEW; paste it in a book for permanent use.

61. Hammer throw. Inflate a paper bag, tie with a string, see who can throw this the farthest distance.

62. Shot put. Arrange a row of jars at equal distances in a line on the floor, give each contestant ten beans, have them toe a mark, and throw the beans into the jars.

63. Peanut race. Each runner carries a peanut on the point of a knife the length of the room.

64. A good social does not happen. It must be planned. See that nothing is left to chance. Have a good program ready and carry it out enthusiastically.

65. Clothespin race. Arrange the company in two rows, facing one another. To the end man in each row give a handful of clothespins, and at a signal the clothespins must be passed along the row from hand to hand, one at a time, to the end of the line, and back again.

66. An obstacle race. At the starting line the contestants must thread a needle. Then they run to a chair in the center of the room, where they pick up a dry soda cracker and eat it. Then off to another chair at the other end of the room, where they drink a glass of water. Then back to the starting point.

67. Near Thanksgiving a can party, with the admission a can of vegetables or fruit to be sent to orphanage or home, and with games featuring cans.

68. A "Trip Around the World," with a number of the members' homes decorated to represent different countries, and typical refreshments served at each.

69. A Calendar Social, with twelve tables appropriately decorated, each representing a month, with a leader at each, a few appropriate words of greeting from each, and refreshments served.

70. An Evening in Japan, with Japanese decorations, exercises and tea.

71. A Geography Social. (1) Outlines of the States given out to be guessed and afterward put together to form large map of the United States. (2) Spelling bee, with geographical questions asked. (3) Pictures or samples of products of the States shown, to be guessed and written in correct State. (4) Refreshments.

72. An International Supper; twelve tables decorated to represent twelve different countries, with those in attendance appropriately attired. National airs sung, souvenirs, refreshments.

73. Photograph Gallery. Have each bring picture of himself or herself as a baby. Put up and have all guess the identity.

74. Sealed Orders. As each guest arrives, give each an envelope sealed, in which is written some "stunt" which must be performed.

75. Have a number repeat ten lines from their favorite author.

76. Have each compose a six-line poem, all to be read.

77. Have several describe the most wonderful sunrise they have ever seen.

78. Have the gentlemen trim a hat.

79. Have them dress a small doll.

80. Have some of the ladies describe their impression of the first baseball game they ever saw.

81. Have five members recite some "piece" they learned in school.

82. Get each to sketch some one in the room.

83. Have each make a cartoon of himself or herself.

84. Have four or five persons tell six good jokes each.

85. Open your meetings with a good "sing"—songs that all can join in.

86. Have each guest come wearing something that will suggest a book (purple ribbon and a bit of lace, "Lavender and Old Lace," etc.).

87. Give out cards with conversation topics—If you could travel, to what country would you go? Do you think a woman should be President of the United States? What are the advantages of commuting by aeroplane? Who is your favorite author? What is the funniest thing that has ever happened to you? etc. Allow five minutes for the discussion of these.

88. Stretch a line across the room, give out clothespins and a basket of strips of cloth. See who can hang these out and take them down again in the shortest possible time.

89. Questions and Answers. Give each two slips of paper. On one each is to write a question, on the other an answer. Gather all the questions in one box and the answers in another. Mix well, and have two as leaders appointed. One draws a question from the question box and reads it; the other then draws a slip from the other box and reads the answer.

90. An Old-time School—with the participants dressed in old-time costumes, and old songs, recitations, etc., forming the program.

91. Forbidden Words. Give out a number of words, about four, which are not to be used by any one in the game. Yes, no, and several simple words are best. The leader stands in the center of the group and asks questions which must be answered, not using the forbidden words. Should he use them, he takes the place of the leader.

92. The good social is one participated in by everybody, enjoyed by everybody, monopolized by nobody.

93. Don't forget the Intermediates and Juniors in your good time; frequently arrange a social for them under the auspices of the League.

94. The social need not be an elaborate affair; the simpler and more informal it is kept the better.

95. If the company is a large one, work with groups rather than attempting games for the entire company.

96. Have puzzle pictures distributed which have been cut in half; distribute these to secure partners.

97. Prizes, except some trifle that will create merriment, often create more harm and bad feeling than the success they add to the social.

98. Plan games of a simple character in which all can join, rather than more complicated in which only a few will participate.

99. Permit no wallflowers.

100. Finally, make your socials be only a "means to an end," to create an interest in the League, and draw more into the true center of the work—the devotional meeting.

A PARAGRAPH CAFETERIA

(*Continued from page 14*)

ourselves that any day we can be as good followers as we want to be.

It does not matter so much what the particular promise of God is that you depend on; if you believe it is really His promise any one of a thousand will do.

To make goodness easy and badness difficult is one theory of the aims of religious effort. But there's a better one: to make goodness big and badness small and cheap.

God has nothing to give to him who is rich and increased with goods, but He will draw on the central treasury of heaven to enrich him who confesses that he has nothing.

"I'm not happy in my faith!" Poor thing! But ignore your misery long enough to be of real use to somebody else, and your spiritual headache will stop of its own accord.

At a life-saving station they drill the men in taking care of themselves, so that when the distress signal is seen these same men can give all their thought to taking care of others.

If we could only be made rich by what we spend! Well, we can. He that giveth to the poor lendeth to the Lord; that is, his spending is an investment, on which he draws interest forever.

It is still true that holines has something to do with the life that is lived in a testimony meeting—but it has a lot more to do

(*Continued on page 22*)

General Secretary's Letter

DEAR LUTHER LEAGUERS:

Since my last letter I have attended the conventions of the Pennsylvania, Illinois and Indiana Leagues.

Pennsylvania had as its convention theme: "A Definite Objective for the Luther League." This League now has a salaried Executive Secretary, and as a result every detail is kept up to the minute. Mr. M. Haller Frey, of York, Pa., is the incumbent of the office.

Illinois had as a convention theme: "Doing God's Will." The convention was the best and most largely attended held in years. It was decided to issue a State League Bulletin.

The theme of the Indiana League was "Personal Evangelism," which was a very timely theme for our day. This is a subject which the Lutheran Church has not stressed sufficiently, and as a result none of the laity and very few of the clergy seem able to tackle it. There seems to be a woeful ignorance of the subject among us, but the United Church has a very aggressive Committee on Evangelism, and under its guidance we will doubtless come to the fore in the matter. Here's hoping!

Your Secretary was also privileged to attend a couple of the sessions of the Convention of the United Society of Christian Endeavor, held in New York City. He addressed the Lutheran Rally in connection with the same, which was attended by about eighty persons, of which number but three had familiar faces and these were clergymen, which was a strong argument to your Secretary why their societies should affiliate with the Church's Official Young People's Organization and identify themselves and their talents to the building up of their own communion.

During the bienniem 9,263 new societies were formed, 4,768 tithers gained, and 855 persons dedicated their lives to full time Christian service. The profits from publications were $5,863.73. The principal speeches were recorded on phonograph records and can be purchased.

The *Christian Endeavor World* states that the Lutheran representative made the following report: "Since the union of three of the leading Lutheran divisions, two of them having Luther Leagues, some of the Lutheran Christian Endeavor Societies have become Luther Leagues and others Luther Leagues of Christian Endeavor. Our livest churches, however, are those in which Christian Endeavor Societies are prominent."

We are sorry for the last sentence, because it is not a fact. It may be true of that representative's city, but his statement shows a gross ignorance of the Lutheran Church. For, taking the Church as a whole, quite the reverse is true. Our prominent laymen, with rare exceptions, have come out of the Luther League, and, as has been frequently stated, the Luther League made possible the union of the three divisions referred to. Looks like some life! What?

Your Secretary was somewhat held up by the great prizefight, as special trains on the day it was fought were so numerous that terminal facilities were taxed to their utmost, and passengers on through trains were discharged at outside stations.

The fight attracted 92,000 people, 5,000 of whom were women, who paid from $5 to $50 for seats. The gate receipts were $1,650,000. The annual budget of the United Lutheran Church is $1,655,000. The children of darkness seem still to be wiser than the children of light, for the former raise in a day as much as the latter raise in a year.

A fellow traveler asked our opinion of the fight, and we replied that we thought such brutality belonged to the jungle and not to twentieth century civilization, whereupon he asked us if we thought it any more brutal than a football game—and we wondered.

It was also the privilege of your Secretary to address the annual gathering of Lutherans at Pen-Mar on "Young People in the Church." These reunions have been held for thirty-two years and attract Lutherans from southern Pennsylvania, northern Maryland and Virginia and the District of Columbia. They came in thousands.

The heat has been intense and oppressive all over the land. Old "General Humidity" has been waging a relentless warfare and seems to have conquered most everything but bridal parties, for wedding bells have again rung out in Luther League circles. Miss Clara Sucher, an active member of the Connecticut League, has changed her name to Mrs. Irving A. Hamilton. Being connected with the New Haven Fire Department, they doubtless did not mind the heat. May they live long and prosper!

There seems to have been an epidemic of weddings among Luther Leaguers this spring and summer. Some one has suggested that possibly the General Secretary will be a victim of the contagion. The General Secretaries of the Luther League never have, and the Lutheran Church is very traditional.

May you all have enjoyed delightful and helpful vacations.

Yours very truly,

HARRY HODGES.

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

THE UNITED STATES CONSTITUTION

Fourth of July, while the most thrilling of our anniversaries and easily the day of days for all Americans, is not the only holiday about which we may rally with the assurance that the world as well as ourselves acclaims the deed we celebrate. And of all our holidays, aside from the Fourth of July, that of September 17, which is the anniversary of the adoption of the Federal Constitution, is one that calls for more real exultation as well as exaltation on the part of Americans than any other. For without the wisdom of the Fathers as presented in a flexible form of government, which has stood the test of time, the Revolution would have been a flash in the pan. As Professor McElroy has well said, the tribulations of the Revolutionary period, marked as it was with dissensions and rebellions, led inevitably to a demand for a strong government, and so, as a result of the contentions, compromises came.

The Federal Convention met in Philadelphia, from May to September, 1787, and drafted our present Constitution, "the most wonderful work ever struck off at a given time by the brain and purpose of man," as Gladstone once said. These words are complimentary but misleading. If there is one thing clear about our Constitution, it is that it was not "struck off at a given time." It is a marvel, not of creation, but of adaptation. The distinctive work of that convention of fifty-five ardent patriots bent upon the establishment of order and the protection of the rights of man was the work of adapting to the needs of a new country the practical experience of centuries.

It is the result of the "experience of the centuries," plus its own working out for 134 years, that still makes the document the greatest character of representative government the world has ever seen, save in the opinion of a few scatter-brained folks who believe in exchanging old lamps for new and see something millennial in the efforts of political and social incompetents to remake human nature according to anarchy's formulas with chaos for routine and order thrown to the dogs.

ALL TOGETHER

Each in his place does his bit, day by day, and the sum total is the world's work.

If you fall down on your job, the job falls down too. The work depends on the workman.

You may think your bulk so small on the landscape that it makes no difference whether you stand or fall. But as one thinks and does, the millions think and do.

By every act or failure to act we affect our company, our city, our nation, our earth, in our own time and even to remote posterity.

But we oughtn't to let that thought scare us. All that each of us can do is to "carry on," in the spot where his duty has set him down, to the best of his ability.

It is not so important to be spectacular or brilliant. Very often the spectacular passes like a comet's tail, the brilliancy dies out like the fire in straw, and the slow, safe plodding, that through thick and thin has somehow kept on going, tells at last.

They tell us that civilization is headed for the rocks—that we are going back to the dark ages of barbarism. That wail of pessimism is as old as the hills.

The men who are doing the work have no time for it. Tell it to the park benches, the idlers at the curbstones and the crap shooters in the back alleys, but do not try to impose on the workers with that hoary lie.

Inch by inch, day by day, the world goes forward, and the world grows better by the combined push and pull of all creation travailing and toiling together; and you and I, just where we are, either help or hinder. This is none the less true in Church and Luther League.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

ILLINOIS

THE TWENTY-SEVENTH ANNUAL CONVENTION OF THE LUTHER LEAGUE OF ILLINOIS.

By Mrs. Minnie L. Peterson.

"On to Dixon" had been the cry of the executive committee of the Illinois State League, and that this call was heard and answered is proven by the fact that 175 delegates and visitors registered at the twenty-seventh annual convention of the Luther League of Illinois, held at Dixon, Ill., on July 15, 16 and 17, at St. Paul's Church, Rev. L. W. Walter, pastor. The theme was "Young People Doing the Lord's Will."

The convention opened on Friday evening, with vespers by Rev. Walter. The opening sermon was preached by Rev. Hugh M. Bannen, D. D., of Rockford, Ill., on "Knowing and Accepting His Will." Dr. Bannen asked especially that we, as young people, have more faith. That we read and hear the word of God more that we might know and accept His will.

Mayor Smith of Dixon, a member of St. Paul's Church, welcomed us in the name of the city of Dixon, and made us feel very much at home in this beautiful little spot on the Rock River. Miss Eleanor Powell, the faithful president of the entertaining

EMERY KIRKMAN

League, also made a few remarks, assuring us of a hearty welcome.

To these addresses Kenneth Hurst, president, gave response.

At the close of this session we were asked to get acquainted. Several novel ways for meeting people had been devised, and it didn't take us very long to get acquainted not only with some of the good people of Dixon, but from other parts of the state.

The second session was held on Saturday morning. The address, "Consecrated to Do His Will," was delivered by Rev. E. C. Harris, D. D., of Sterling, Ill. Dr. Harris said: "Who should be consecrated to the doing of God's will?—the message of the Word of God is a clear, direct, personal appeal to you and to me! You will never be drafted into God's service. You must volunteer. God doesn't want the services of a man or woman who doesn't come willingly."

Rev. W. A. Kiser read applications from the following Leagues and asked that they be acted upon in order that the representatives present might take an active part in the convention: Lanark, Peoria, Manlius, Dixon, Aurora, Park Ridge, Irving. These Leagues were accepted into the State League by a rising vote. This is the largest number of accessions at a single convention in years.

The president's report was very encouraging, indicating that he had done some good work during the year.

The executive secretary reported thirty-three societies with a membership of 1,144, and seven applications to be acted upon at this convention representing a membership of 218.

The treasurer's report showed a balance on hand of $62.36.

Rev. W. A. Kiser read the report of the executive and extension committee, stating that the executive committee had held five meetings during the year and that our program was started last winter, the success of the present convention and the splendid speakers we were able to secure being due to the early start given this work.

After the president appointed his various committees, Rev. J. M. Bramkamp, D. D., president of the Illinois Synod, made a few remarks, expressing his satisfaction at the attendance at this convention.

Mr. Harry Hodges, general secretary of the Luther League of America, was called upon to make a few remarks, to which he responded as only Harry Hodges can, impressing upon us the importance of training for work in the Church, to have as our objective the taking up of the work of the Church. so that we may put our Church in the vanguard of the army of Christ.

At this time we listened to five interesting papers as follows: "Problems in Young People's Work." (1) Securing New Members, Ebba Anderson, Woodstock, Ill.; (2) Securing Attendance, Keith E. Wehner, Washington, Ill.; (3) Getting Leaders, Mr. C. T. A. Anderson, president Luther League of America; (4) Keeping Up Interest, delegate from Mt. Morris, Ill.; (5) Getting Members to Take Part, Miss Erma Zugschwerdt, Chadwick, Ill.; (6) Directing Social Activities, Martha A. Lange, Joliet, Ill.

The third session was opened with devotions by Irwin Kramer of Carthage College.

Rev. Kiser presented a resolution of greetings to be sent to the Presbyterian young people, assembled at Rock River Park. Rev. Walter was instructed to deliver this resolution.

Rev. H. Mackensen of the Lutheran Orient Mission presented the cause of missions in Kurdistan, giving interesting facts about the work among the Kurds, and impressing upon us the need for carrying on this work, which, though still in its infancy, has taken quite a hold in this little nation.

The following resolutions were submitted by the committee on resolutions:

Resolved: (1) That we adopt the president's report.

(2) That we adopt the executive secretary's report.

(3) That the executive committee's report be adopted with the following recommendations:

(1) That the extension work be continued with renewed vigor next year.

(2) That insofar as practical the Wartburg Synod and the four conferences of the Illinois Synod of the United Lutheran Church be represented on the extension committee.

(3) That this convention consider the issuing of a State Luther League paper or bulletin.

(4) That we recommend that the dues for the coming year be the same as last year.

(5) That we thank the officers and the various committees for their faithfulness and efficiency.

(6) That we express our thanks and gratitude to the persons who loaned their cars, to the pastor and

his wife, to the ladies who prepared and served the meals, to the members of the congregation who so generously opened their homes, and who so loyally entertained us, to the choir for their splendid singing, and to all who contributed in any way to the success of the convention.

(7) Be it resolved that our president read Resolution 6 at the Sunday morning service.

After some discussion on the matter of publishing a State paper, it was duly moved and seconded that the president be empowered to appoint a committee, or to refer the matter to the executive committee with power to act.

We deemed it a special privilege to have with us Dr. S. P. Long, of Chicago, who addressed us on "Always Following His Will." He divided his splendid address into three parts:

"What it means not to do God's will."

"What it does not mean to do God's will always."

"What it does mean to do always His will."

Dr. Long said: "There is only one possibility that I can see for not doing His will and that is to be so inexcusably ignorant of it that you do not not know it. We know that God's will has been revealed to us, and we know that God's will is perfect, and that we can obey it and obey it always.

"Faith is one of the biggest things we can have in this world to work with, and faith cannot come to anyone who is not willing to follow God all the time, no matter where he leads us, and realizing when He calls us He is in the right."

The election of officers resulted in the following being chosen to serve for the coming year:

President—Mr. Emery Kirkman, Woodstock, Ill.
Recording Secretary—Miss Adelaide Wade, Chicago, ill.
Corresponding Secretary—Miss Eleanore Powell, Dixon, Ill.
Treasurer—Mr. Charles Iverson, Chicago, Ill.
Executive Committee (three years)—Mr. Keith Wehner, Washington, Ill.

A motion was made that the Luther League memorialize the Synod of Illinois to endorse and to support a leadership conference to be held at such place as may be later determined.

After the adjournment of this session we were taken to the Nachusa Orphanage for a short visit and then to the Rock River Assembly grounds, where we found a delicious picnic luncheon awaiting us. The Sunset service and Luther League meeting conducted by Miss Eleanore Powell was very inspiring, and many present were wishing we could always hold our Luther League meetings on the banks of the Rock River!

The moonlight excursion on the Rock River was a very fitting end to a perfect day.

On Sunday morning Rev. J. E. Hummon, D. D., general secretary of Carthage College, took charge of the very large Sunday School class, consisting of the delegates and visitors. The morning's sermon was preached by Rev. L. W. Walter.

The closing rally was held on Sunday afternoon, the closing sermon being preached by Dr. H. E. Hummon. His subject was "The Christian's Motto," from John 8-29, "I do always the things that please Him." Dr. Hummon said: "If you will go from this convention with this as your motto, seeking to build your life according to this thought, this ideal, you will attain to a happy life, and the peace which passeth all understanding which the world can neither give nor take away, and may God go with you, and you go with God, walking hand in hand, heart to heart, and face to face upon life's journey, Pilgrims with God in this land, this world, and into the great beyond."

Mr. Harry Hodges was again asked to make a few remarks. He said: "We are about to descend from the mountain of inspiration into the valley of indifference. It seems to me if there is one lesson that should be learned from this convention and the lesson that might well be put into use in the valley of indifference, it is to put *first things first.*" Mr. Hodges explained that we could not all do big things, that there were many little things to be done in the work of the Church, and that each one must do that for which he is best fitted.

After a few closing remarks by Miss Powell and Rev. Walter the twenty-seventh annual convention came to a close, and *finis* was written to the biggest and best chapter in the history of the Luther League of Illinois.

WISCONSIN

The Convention of the Luther League of Wisconsin.

Ida A. Marquardt.

The twenty-third annual convention of the Luther League of Wisconsin was held June 27-29 in the Church of the Holy Communion at Racine, the Rev. G. W. Genszler, pastor. Forty delegates were present. Three new societies, Emmanuel Church, Racine; Lake Park, Milwaukee, and Holy Trinity, Appleton, were admitted, making a total member ship of five hundred representing fourteen leagues.

It was resolved that the dues be raised five cents per member per year, that the sum of $200 be again made the goal for Kurdistan missions, that the League year be made to conform with the synodical year, and that intermediate work be given a place on next year's convention program.

The theme of the convention program was "Training for Service." The convention sermon was preached by the Rev. Paul R. Siebert, Reformation, Milwaukee, who took for his text, "Behold, thou shalt call a nation that thou knowest not." The

REV. J. S. ALBERT

speaker very clearly and convincingly proved to his hearers that God is seeking a nation to lead in the evangelization of the world, that that nation is America, and that the Lutheran Church, because of its pure form of religion has been chosen to take the lead in this work. Hence, the necessity of training for this service the young people who are to be the future leaders of the Church.

The address of welcome was given by Mr. Robert Robertson, of the Church of the Holy Communion. The state president, the Rev. J. S. Albert, of Oshkosh, responded.

At the close of the service an informal reception was held in the church parlors. A fine musical program was given and refreshments were served.

On Tuesday morning the meeting opened with devotional services conducted by the Rev. J. S. Albert. A business session followed at which reports of officers and committees were heard. Ten minute papers on "Training for Service" were read by the following: "Along Social Lines," Miss Esther Danner, Marinette; discussion led by Miss Esther Brietzke, Racine; "Along Educational Lines," Miss Marion Meprud, Madison; discussion led by Miss Alice Swanson, Resurrection, Milwaukee; "Along Devotional Lines," Miss Jeanette Boerner, Advent, Cedarburg; discussion led by Mr. Alfred Gehike, Incarnation, Milwaukee.

On Tuesday afternoon the following officers were elected:

President—The Rev. J. S. Albert, Oshkosh.
Vice-President—Mr. Ben C. White, Madison.
Corresponding Secretary—Miss Margaret Hennecke, Redeemer, Milwaukee.
Recording Secretary—Miss Clarice Swanson, Resurrection, Milwaukee.

Treasurer—Miss Esther Brietzke, Atonement, Racine.

Members of Executive Committee—Miss Marion Neprud, Madison, the Rev. E. L. Moerke, Incarnation, Milwaukee.

Fifteen minute addresses on "Training fr Service" were given as follows: "For Home Mission Work," the Rev. W. C. Stump, Milwaukee; "For Foreign Mission Work," the Rev. J. F. Beates, Resurrection, Milwaukee; "For Inner Mission Work," the Rev. Ambrose Hering, superintendent of Inner Missions, Pittsburgh.

The convention was fortunate in securing as a substitute for the Rev. H. D. Hoover, D. D., president of Carthage College, who was unable to be present on Tuesday evening, Miss Agnes Schade, returned missionary from India, who spoke at length on "Indian Missions," dwelling especially on Luther League work among the girls.

At the closing session on Wednesday morning the Rev. H. Mackensen, field secretary of the Inter-Synodical Evangelical Lutheran Orient Mission Society, addressed the convention on "Kurdistan for Christ." The speaker portrayed in a vivid manner the hopeless condition of the Near East due to the power of Mohammedanism and told of the struggles of our mission workers there. He asked the Leaguers to aid this work by distributing literature, selling missionary books, subscribing for the "Kurdistan Missionary" and by offering special prayers for the missionaries.

After the session on Tuesday afternoon the delegates were taken on a sightseeing trip about the city, and on Wednesday afternoon an outing was held at Washington Park, to which all Luther Leaguers and friends were invited.

INDIANA

HUNTINGTON

—Trinity Church entertained the convention of the Fort Wayne District Luther League of Indiana on July 15, 1921.

The devotional service was led by Mr. R. D. Heim, a Wittenberg student, who is supplying the Huntington charge during the summer months. Rev. I. C. Burk, president, then took the chair. During the business session the newly organized League of the Hoagland charge, Rev. R. D. Wheadon, pastor, was admitted into the District League. This League, organized with eighteen charter members, shows much activity.

The social activities of the Luther League was next discussed, and many interesting features of this phase of the work were brought out.

At the afternoon session reports from the various committees were received, and the following officers elected: President, Rev. M. D. Geesey, North Manchester; Vice-President, Rev. I. C. Burk, Uniondale; Recording Secretary, Miss Sarah Doty; Corresponding Secretary, Mrs. B. C. Shock, and Mrs. R. F. Wheadon, Treasurer.

A very interesting paper on Junior work was then read by Miss Lois Bayless, and the afternoon given to the discussion of this vital topic. The Leagues represented pledged themselves to the support of this work.

The next convention will be held at Harlan, Indiana.

NEW JERSEY

The twenty-sixth annual convention of the Luther League of New Jersey will convene in Epiphany Lutheran Church (Rev. Paul C. Weber, pastor), Seventh and Market Streets, Camden, N. J., September 13 and 14. First session will begin at 10 o'clock, September 13. Grand rally, followed by social, will be held in Grace Lutheran Church (Rev. Calvin P. Swank, S. T. D., pastor), State Street above Fourth, Camden, September 13, 8 p. m. A number of inspiring speakers will deliver addresses at all sessions of the convention. All Luther Leagues and Luther Leaguers are asked to attend. For room reservations over September 13 write Mr. Horace Trimmer, 920 Cedar Street, Camden. Send credentials to Miss Thelma Bates, 810 York Street, Camden. We are looking for a record-breaking attendance and urge all to attend.

W. P. STEINHAEUSER,
Chairman, State Executive Committee.

A PARAGRAPH CAFETERIA

(*Continued from page 17*)

with the other one hundred and sixty-six and a half hours of the week.

WATCH YOUR STEP

If you don't know where you're going, what's the use of being on your way?

There is only one person in all the world whom I dare not pity—myself.

When I have dodged one duty I find it all the more difficult to do the next.

To a hungry tramp six helpings of ham and eggs are illimitable wealth; to a dyspeptic millionaire they hint at a sure and painful means of suicide.

The man who can conquer this moment's temptation has several sorts of advantages over the man who intends to become a great saint next year.

We don't just know what else angels do, but the idea that they are always playing on their harps is probably due to the fact that angels must know how to work in harmony.

Anybody can be brilliant, or at least near-brilliant; but staying through to the end of a slow, hard job is proof of such genius as the world usually advertises for in vain.

To make a name in life, have an aim in life. This idea is not original, but it is just as true as when Benjamin Franklin or Shakespeare or whoever it was first mentioned it.

The narrow road has one great recommendation; it is a road, not a promenade. The difference? Why, on a promenade you can walk all day and at night be just where you started.

Tackle your troubles one at a time. If you let them come at you all at once, they may upset you; force them to come Indian file, and you can make the first one upset a few of those that are behind it.

Our Church has a Committee on Conservation and Advance, which is beginning to find out that the only conservation *is* advance. When we are merely "holding our own," "our own" is subject to a constant shrinkage.

Calling every new difficulty an "emergent crisis" tends to make the people careless when the real emergency comes. A new crisis every week is more than most of us can think about without yawning. Let's have fewer emergencies, and we'll deal with them like heroes. Once there was a boy who cried "Wolf" when there was no wolf. Everybody knows what happened to him.

HUMAN NATURE FROM SEVERAL ANGLES

Every boundary is just a line; but much may depend on which side of the line I stand.

How to put a critical brother to the acid

(*Continued on page 34*)

Hints for Senior Topic Leaders

BY REV. J. S. ALBERT.

TOPIC FOR OCTOBER 2.

Suggested hymns for opening—"Father, Whate'er of Earthly Bliss," "My Jesus, as Thou Wilt," "God of Eternal Love." Use Psalm 34. Scripture read by the leader. Sing "May We Thy Precepts, Lord, Fulfill," after which the leader introduces the topic from the suggestions given in the booklet. Emphasize the doing of God's will *on earth.* Subjects for papers—"Thy will be done (a) with my time; (b) with my pleasures; (c) with my money; (d) with my talents." Other subjects may be suggested by these. Meaning of petition. Quartet to sing "Jesus Calls Us Over the Tumult."

Discussion of topic by the members. Prayer that Thy will, not ours, be done. Close meeting with hymn, "Jesus, Still Lead On," and Lord's Prayer and Benediction.

TOPIC FOR OCTOBER 9.

Hymns—"How Blessed from the Bonds of Sin," "O Thou, to Whose All-searching Sight." Psalm 1, followed by prayer that we may treat our neighbor as ourselves. Special music, instrumental or vocal. Reading of Scripture by one of the members, using verses 1-12 of chapter 7. Introduction of topic, showing the practicability of the Golden Rule.

Discussion by members of the question given. The Golden Rule not a *new* rule, but Christ is emphasizing Lev. 19:18. All questions will be settled if this rule were followed.

Hymn—"Lord, Speak to Me That I May Speak." Also, "Take My Life and Let It Be." Close in usual way.

TOPIC FOR OCTOBER 16.

Hymns—"God Moves in a Mysterious Way," "As Pants the Hart for Cooling Streams," "Love Divine, All Love Excelling." These hymns may be used. Psalm 42 or 139, the one on which topic is based. Topic presented by leader. Papers read—"Where Do We Get Our Knowledge of God?" "How Much Do the Heathen Know About God?" "What Are the Attributes of God?" Show that our conception of God determines our life.

Hymn, "Before Jehovah's Awful Throne." Discussion of topic by previously arranged speakers. This can be made a *live* subject by a *live* leader. Close in usual way after fervent prayer that we may know God aright.

TOPIC FOR OCTOBER 23.

Hymns suggested—"O Lord of Heaven and Earth and Sea," "We Give Thee But Thine Own," "O Thou Best Gift of Heaven." Psalm 24. In introduction of topic the leader should be prepared to talk upon Stewardship and Tithing. This is important. Scripture, Mal. 3:7-12. Good books for this topic—"The New Christian," Ralph S. Cushman; "Money, the Acid Test," David McConaughy. Secure tithing literature from the Layman Company, Chicago, Ill. The achievements of one church through stewardship herewith is given: (Two students' support in Deaconess Training School; scholarship in Porto Rico; scholarship, Peek Orphanage; five Bible women, India; ten scholarships, India; one Bible woman, China; three scholarships, China; one day school, China; scholarship, Deaconess Training School, Manila.) Make this session one of securing tithers. Also appoint Chairman on new committee called "The Life Service and Stewardship Committee." Close service in usual way after prayer for seizing our opportunities, and using God's Substance aright.

TOPIC FOR OCTOBER 30.

Reformation Sunday. Sing Reformation hymns, as "A Mighty Fortress Is Our God," "Glorious Things of Thee Are Spoken," and use the 46th Psalm. Reading of Scripture by one of the members. Prayer by the leader. Use Collect for Reformation Sunday. Hymn, "O Word of God Incarnate." Presentation of Topic from Outline given in Booklet.

Papers to be given: "The Need of Our Own Times," "How Shall We Help With Reforming the People Today," "The Duty of the Church."

Discussion on Topic from questions given. Do not permit this topic to be simply biographical, but make it practical. Use Luther League Rally Hymn in closing.

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Senior League Topics

Nineteenth Sunday
after Trinity. October 2, 1921.

THY WILL BE DONE

Matt. 6:7-15.

DAILY BIBLE READINGS.

Monday—Matt. 7:21-23.
Tuesday—Mark 3:31-35.
Wednesday—John 6:38-40.
Thursday—Romans 12:1-2.
Friday—Matthew 18:7-14.
Saturday—Matthew 26:36-46.

(Rev. R. H. Gearhart, Jr.)

The world always has been full of questions, and upon the answer which may be given to them the safety, the stability and even the sanity of the race depends. These questions, arising out of the every day affairs of life, must be settled with a very definite reference to it. (Job 2:7-10; 13:15.)

Jesus appreciated this condition and foresaw that those that should follow Him would be confronted with many difficulties that would require not only perseverance but also strength of character and of conviction. So we find that His teachings are filled with words of encouragement and help. His disciples appreciated this and constantly practised His precepts and taught them. (I John 2:17; Gal. 1:4.)

When His disciples came to Him desiring to learn how to pray He gave them as one of the petitions in the model prayer that He suggested, "Thy will be done." In this petition lies all that the true Christian needs in his meeting with the tasks and difficulties of life. By this key all of the otherwise impossible situations are unlocked and made doorways to blessings. (Mark 3:35.)

A desire to be found doing the will of God not only carries a blessing with it, but it also insures that we shall know the answer to our prayers for both strength and guidance. His grace being made perfect in our weakness. (I John 5:14.)

Jesus Himself, although the very Son of God, by His own example showed us that in the relations of people with each other their actions are likely to be called into question, and that the one safe refuge, the refuge that not only provides safety but also strength to carry on the task that we have begun, is to be found in the knowledge that we are doing the will of God. (John 4:34.)

Some persons may contend that it is impossible for us to know what the will of God is. This attitude is one that places our Father in the position of asking us to do something that is impossible. God marks out the path for us for our next step and expects us to follow that path. The mountain climber following a new path cannot tell where that path leads, except that it leads upward. When he reaches the top all of the valleys unfold below him. Beauties that he never dreamed of are made clear before him, and he feels within him the urge of "Excelsior, ever onward, ever upward." It was hard for him to learn to climb the mountain, but by climbing he gained strength for higher summits, peaks that seemed impossible to him when as a boy he began to climb. (John 7:17.)

When Christ faced the great climax of His task and Calvary stood just before Him in the Garden of Gethsemane, He prayed that the cup of suffering might pass from Him. The weight of man's sin seemed more than He could bear. Then He prayed, "Not My will but Thine be done," and in so praying He found not only peace but also the strength to continue and complete the task.

If the Christian has expected to have no trials or difficulties, then he is not worthy of the Master's name that he bears. Just as truly if he has expected to be able to overcome them in his own strength he is bound to be defeated. Whenever anyone is found that is fretting and worrying in fear that he may be so overcome and all his choice plans defeated, an examination will show that he has been centering all of his ambitions on having his own way and the doing of his own will. Wherever and whenever anyone centers his thought solely on the doing of what God may direct and the following of His will, impatience, anxiety and fear for the future disappear, for He who has planned them is responsible for the completion of the task.

Have Thine own way, Lord, have Thine own way;
Thou art the potter, I am the clay.
Make me and mould me after Thy will,
While I am waiting yielded and still.

Twentieth Sunday
after Trinity. October 9, 1921.

HOW CAN WE APPLY THE GOLDEN RULE TODAY

(Practical)
Matt. 7:7-12.

DAILY BIBLE READINGS.

Monday—Luke 6:27-38.
Tuesday—Matt. 22:35-40.
Wednesday—Romans 13:8-10.
Thursday—Leviticus 19:17-18.
Friday—James 2:1-13.
Saturday—Isaiah 58:1-9.

(Elsa E. Juds.)

The standard of our relationships with our fellow beings was given in the Sermon on the Mount when the teacher said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This is a positive statement and the only possible foundation for a normal social order.

Elsewhere He says, "Thou shalt love thy neighbor as thyself." Your neighbor is not only the person living next door or in the same community, or associated with you in business, but anyone to whom you can render a service. The law of Love is the governing law of the universe; and it is constantly working.

To many this is a time of great moral distress. They feel that the foundations which they have thought secure, are slipping from under us. All the problems of America are religious problems. They are all problems of human relationships. We may accomplish something by legislation or economic arrangement, but the final solution lies in religion; in loving one's neighbor as himself.

Perhaps the greatest of our present day problems are the color, labor, immigration and trust problems. The very fact that these things present a problem shows that the true relations have been lost. We must get back to the right attitude toward each other.

The color problem presents one of America's big issues. The daily press brings this forcibly to our attenfion in its record of race riots. When we temper our thoughts and judgments with the principles of the Golden Rule we will be able to cope with this problem.

How would we treat our employers if they were the employees and we their employers? How would we like to be treated if the tide of immigration were reversed? We emphatically answer, "According to the Golden Rule and the law of Love."

So much of our life and education is made up of prejudices. Only when we allow the law of Love full play will our prejudices be softened and then problems will be righted. Consider, therefore, what you would do and would like to have done to you, in facing our present day issues. To the women of our land there is a special challenge, now that they have the franchise. How are they going to use it?

In his teachings Jesus formulated principles, rather than laws. Rules are temporary and must be made to fit the circumstance. Principles are enduring. In facing our present day crises, if we are guided by the principles which Jesus instilled, we cannot go far astray.

Our country is not alone facing adjustments. The world seems topsy-turvy. One war has ceased and we hear rumors of another. Old orders and régimes have fallen and new ones are arising in their places. A new Europe, like the fabled phoenix, is rising from the ashes of its own destruction. The world does not need more legislation; it does not need greater armies or larger navies. It needs more love and more prayer.

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

Twenty-first Sunday
after Trinity. October 16, 1921.

WHAT WE KNOW ABOUT GOD

Psalm 139:1-12.
(Rev. P. N. Wohlsen.)

DAILY BIBLE READINGS.

Monday—Genesis 1:1-2:3. Thursday—John 3.
Tuesday—Psalm 23. Friday—John 1.
Wednesday—John 4:19-24. Saturday—John 14.

Knowledge is an essential factor in human life. It plays its part in every realm of man's active life. When it is applied by finite man to the infinite God it must be based upon the fundamental principles of faith and experience. When coupled with those two principles, knowledge brings with it a joy and peace of mind beyond human understanding. Particularly is this true in man's relation to Almighty God, the eternal Trinity. It was during that age of prosperity in the history of Israel that a vision was afforded the great King David that made this fact a reality for him. No longer was there any doubt, no longer any skeptical, vague conception; but David was able to sing in joy that he had been able, thru his faith and experience to recognize that he knew something about God.

In considering our topic with relation to the text we are able to know that: *I. God's Knowledge of Us is Complete.* (1) We are assured that God's knowledge of us is complete because He is the "Creator of all things in the heavens above and the earth beneath." This matter became very clear to David. He was capable through the exercise of his God-given talents to feel that since God had brought into being all things, that He surely understood and knew all the workings of that creation. The man who invents a piece of machinery is thoroughly acquainted with its every part. So is it with God. (2) We know through our experiences in life that God's knowledge of man is complete because He has tested us and recognizes the inner nature of man. The Psalmist caught that view when he sang "O Lord, thou hast searched me and known me; Thou hast been my downsitting and my uprising, Thou understandest my thoughts afar off." His bitter experiences with the tempter, brought to him a knowledge of this great fact. The times when David forsook the ways of the Lord, with their resultants clearly established this fact in David's mind. Thus is it also for us in our own age. (3) David recognized, in the sixth verse, the completeness of God's knowledge when he said: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." In our day of skepticism we too often fail in a recognition of this great fact, and we feel that our knowledge is of such latitude that it embraces all things on earth and even in heaven above.

II. We know that God's presence compasses us about. From the third verse we are compelled to recognize this fact. David felt as he looked out at the trees and the pasture land that God surrounded him everywhere. At this season as we behold the trees with leaves of a changing color and hue; as we observe the corn gathered ready to be harvested, we cannot help but be brought to a recognition of this fact. (2) We have the assurance, as did David, of the protection and guidance of God. No matter what the danger was David felt that the protecting arm of God was ever near to keep him from harm and danger. He was also assured that God led him no matter where he might be. It was clearly expressed when he sang, "Even, there Thy hand shall lead me." This portion of our knowledge we frequently recognize in our experiences of life. (3) God's presence was revealed to David also in the fact that when the child of God, through faith, sought to serve him with a true, devout and sincere heart that God was with him. We frequently experience the time in our own lives when the future is filled with misgivings and uncertainties, when the unseen presence of God leads and directs from darkness into light. This might best be illustrated in our own local leagues, or in our organizations of the Church. (4) There is no doubt but that David also recognized the necessity of God's presence to keep him from falling into danger and sin. His life is rich with experiences where he had even done evil in the sight of the Lord, and then in the night season feel the presence of the Lord when he said: "Even when I kept silence through my roaring all the day long, Thy hand was heavy upon me." Is it not a fact that we also experience moments in our own lives when we have committed sin? We feel the pangs of conscience and seem unable to evade the presence of God in our midst. Like the prodigal son we can return seeking forgiveness, and find that through Jesus Christ our Saviour that peace will be spoken to the soul.

III. It is then that we know of God as the one who gives comfort.

(1) Time and again the checkered career of David reveals to us that from a period of uncertainty and misgivings he was brought to a place of security. It found frequent expressions during the days of distressing and abnormal conditions for David. So today we are brought face to face with abnormalcy. Grave misgivings at times seem to overshadow the earth. But the sincere Christian in faith can go to our Lord and Saviour, Jesus Christ, and find comfort. No matter what our difficulties, whether as individuals or in groups, we not only believe, but we also know, like David, that God will grant unto the aching soul a peace and comfort which passeth understanding.

Since then we possess this knowledge of God, shall we not, out of a heart of love, be ready and willing to seek after serving Him in thought, word and deed? Shall we not in our age, as loyal Leaguers, seek to make our highest ambition a life of service to and for Him? Can we not through prayer and meditation seek to apply the same principles, of which we have a knowledge, in our own lives?

Twenty-second Sunday
after Trinity. October 23, 1921.

WILL A MAN ROB GOD?
(Missionary)

(Rosalyn Summer Sease.)

DAILY BIBLE READINGS.

Monday—II Cor. 8. Thursday—II Peter 4:7-11.
Tuesday—II Cor. 9. Friday—Deuteronomy 8.
Wednesday—Haggai 1. Saturday—I John 3:14-18.

1. *Consecration of Time, Talents, Possessions.* We need all three. We need consecration of time (Deut. 10:14; Dan. 5:23); we need consecration of talents (I Peter 4:10); we need consecration of possessions (Deut. 8:10-18 (I John 3:16-17, I Tim. 6:9-10). (Three Leaguers may lead brief discussions on these subjects, each reading selected Scripture passages.)

2. *Are We Americans Poor?* Miss Edith Straus furnishes statistics showing how enormous is the sum of money spent on luxuries. The figures amount to $2,110,000,000. Of this sum $800,000,000 is spent for cigarettes, an equal amount for loose tobacco, and $510,000,000 for cigars. Automobiles are put in this list as luxuries, with an annual total expenditure of $2,000,000,000. The total amount spent for candy is $1,000,000,000; for chewing gum, $50,000,000; for soft drinks, $350,000,000; for perfumes and cosmetics, $750,000,000; for violet soaps, $400,000,000, and for pianos, organs and phonographs, $250,000,000. What would happen if this sum were turned into the coffers of the Church for the extension of Christ's kingdom?—*The Lutheran.*

3. *How Our "Church" Money Is Spent.* I've heard people wonder just how our money for benevolence is spent. The Secretary of our United Church tells us just what becomes of each $100.

"$30.20 will go to Home Missions; $30.20 to foreign work, including South America; $3.20 will go to the Northwestern Board, which keeps Christianity virile in the Canadian Northwest and in those sections of the United States; $2.00 will help the immigrants from South Central Russia keep the faith of their fathers, that their children may be Christian Americans; $3.80 will work for the West Indies and Virgin Islanders, and perhaps help solve our problem of the Negro; 70 cents will give a New Testament message to the Jews, and 90 cents will work in settlements and Inner Mission operations; $12.70 will guard aged pastors and disabled ones, or their widows and orphans, against dire poverty; $9.60 will fight for better colleges and seminaries; $2.30 will house, train and home the sisters who give their lives to the deaconate; $1.30 will keep a home fire burning in our Institution for the Aged at Washington; $3.20 will meet 'overhead" the expenses of administration. Your hundred dollars has been divided into twelve piles, and has certainly begun to circulate. There are 400 home missionaries, 27 for Northwestern work, 23 engaged by the West Indies Board. The Board of Education deals with institutions and has 22 on its roll. The Inner Mission Board articulates with a score of 'homes' and an equal number of 'stations,' and has nearly 5,000 persons in its care. The Pension Board sends out 634 monthly checks to pastors, widows and children. In three Motherhouses there are 190 deaconesses. Finally the Foreign Legion comes in. It carries 134 missionaries—captains, as it were—and there are about 2,500 native workers who lead com-

panies and squads in the Church Militant in its 'overseas' departments. Isn't it a grand, glorious privilege to line up with an enterprise that counts its operatives by the tens of thousands?"

4. *An Example of Real Giving.* The writer recalls a colored woman who was one of the Lord's elect. She was a member of St. John's Church, Charleston, S. C. Aged and infirm, she actually crept to church as long as her strength permitted. On communion Sundays she was rarely absent. She was always the last to commune. Slowly and painfully she would proceed up the aisle. A church officer would meet her at the chancel and courteously assist her up and down the altar steps. She was one of the most devout and devoted souls the writer has ever known. For instance: she was poor. Her husband, a city employee, received a small wage. The day came when he grew too old and feeble to perform his duties and was discharged. The pastor called on her to make provision for her support. "No," she replied, assistance was not needed. They owned their small house, and two daughters, domestic servants in New York City, were very dutiful and kind. Then she turned the tables on her pastor. Leaving the room, she soon returned and handed him a five-dollar bill, saying, "That is my contribution for the church." He protested, and said, "But you will need this money, now that your husband has lost his job." "That is just the reason why I am giving it to you," she replied; "I have this five-dollar bill now, and I don't know when I shall ever have another. So take it, see that all my church dues are paid, and if anything is left over put it to some good use."—J. W. H., in *The Lutheran,* Oct. 7, 1920.

We rob God by failing to consecrate a sufficient portion of our time, our talents and our possessions to Him. "No time to pray," we say. "No time to study His Word and do His work." "No money to give to His Cause."

—

Reformation Sunday October 30, 1921

THE LIFE AND TIMES OF LUTHER

John 8:21-32

DAILY BIBLE READINGS

Monday—1 Kings 18.	Thursday—Jeremiah 7.
Tuesday—11 Kings 22-23	Friday—Daniel 9:3-19.
Wednesday—Isaiah 1.	Saturday—Mark 1:1-15.

It is difficult for us to realize the low tone and filthy conditions of western Europe preceding the Reformation. Living conditions were squalid. Low frame and mud houses with thatched roofs were the rule in the country and in the vilages. A few of the wealthy in the larger cities had barn-like stone houses with tile roofs, but there were no comforts and no attempt at sanitation was made. The houses were not heated except from the hearth. Some of the rich had just begun to use stoves. Waste was dumped at the most convenient place which was usually the street near the front door. The streets were crooked and narrow, without paving or grading. In dry weather they were filthy with dust; in winter or after a storm they were deep with slimy mud.

The towns grew up along the roads. The houses were crowded together as closely as possible, following the twists and turns of the road. There were no street lights. The danger of thieves and the perilous condition of the streets prevented anyone going out at night, except with a guard carrying lanterns and arms.

Inside the house it was not much better. Animals shared the home with the family. They dragged filth everywhere. Fleas, lice and other vermin were common on both people and animals. Plague and pestilence spread with amazing rapidity.

Manners were as coarse and language was as filthy as the streets. In Germany this was due to the natural coarseness of the people just emerging from semi-civilization; in Italy it was the result of the degrading influence of pagan life and thought which was then being initiated.

The peasant tilled the same strips of ground that his father and grandfather had tilled, using the same implements in the same way.

They made homespun, cheese, bread and beer in the same way that they had been made for generations.

The knights fought as their fathers had fought with the same weapons for the same causes.

The clergy droned out the same Latin masses and observed the same festivals as had been done for generations.

The only schools were the cathedral schools and few but the clergy took advantage of them.

Such were the general conditions which existed prior to the period of the Reformation. But there was a rustle in the tops of the Mulberry trees. The stagnation and dogmatism of centuries was being shaken to its foundation. New political ideas were crystallizing. A new economic situation had arisen. New relations subsisted between social classes. The universities were beginning to teach a new philosophy and a new theology. A new art, a new literature and a new science flourished. The common man who had never had a book to read, and for whom a book had never been written, could purchase them in his own language. The books were written for him. They shattered his ideas on many subjects. He discovered that the old philosophies were mostly wrong, that scripture had been mistranslated and erroneous doctrines promulgated, the flat earth was round. Little wonder that the words of the Reformation were heard and that men responded to them.

When men's minds are open and inquiring, when they have the courage to cast off the guesses of their fathers for the facts of their own experience; when the means of diffusing knowledge are widespread; when unheard of things are happening with startling frequency and no one knows what may take place next; above all, when there is a youthful spirit of enthusiasm and vigorous living, progress is made, old things pass away, all things become new. The Reformation was part of that renovation of the civilization of western Europe.

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COMPLETING THE WORK IN EUROPE

(*Continued from page 8*)

more funds, more fellowship, must go to Europe. The National Lutheran Council has recommended this and the general bodies comprising the Council have approved it. Plans are being made to gather in during the month of October the sum of $1,250,000. This is a small sum for so large a number of Lutherans, and yet, unless the spirit is willing and the flesh is strong, it may be difficult to gather it. Much work is required. It is time for each Luther Leaguer to come to his pastor at once and say, here am I, assign me to the task in my church to help complete the work in Europe. Definite plans are developed. They will require the earnest labor of many willing hands.

—

SHADI'S BEAUTIFUL PRAYER

A missionary lady had living with her a little Hindu orphan named Shadi. She taught him about Jesus, and one night when he was six years old she said to him, "Now pray a little of your own."

And what do you think was Shadi's answer?

It was this: "Dear Jesus, make me like what you were when you were six years old."

A beautiful prayer, indeed.

—

AN OLD ACQUAINTANCE

One midnight while on duty a guard in camp heard some one walking. He asked, "Who goes there?" The other person answered, "Chaplain." The guard exclaimed, "All right, Charlie."—Raymond F., Grand Haven, Mich.

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ROMANTIC MOTHER

I'd dearly love to dress him in a mortar board—seeing as 'is father's a bricklayer.—*London Opinion.*

Hints for Intermediate Leaders

BY REV. ARTHUR T. MICHLER.

OCTOBER 2. Topic—"Recruiting For Christ." Scripture Memory Selection for October—II Sam. 1:19-27. This is one of the most beautiful of Scripture passages. It will be an accomplishment worth while to have each Leaguer thoroughly commit it. Hymns—18-222-227-233-26. L. L. Hymnal. Scripture Lesson John 1:43-51. Select several Scripture passages and have them read by members. Have recited in unison or by several members the Scripture Memory Selection. Several prepared prayers by members. Have Topic presented in Essay form. Questions—Name the places mentioned. Name the persons mentioned. Are the Scriptures used as an authority? Does Jesus lay emphasis on personal work? Can this be done by boys and girls? How many will make personal work a rule of their lives? If this is followed will the Sunday School and Church grow? Select two other incidents from the life of Christ where He made the personal appeal and give in story form to the League. Have prepared paper on "The Zeal of St. Paul." Point out the importance of this and its need in all mission work.

October 9. Topic—"Living Straight in School." Hymns—225, 166, 167, 159, 149. Scripture Lessons—Prov. 1:7, Rom. 14:7, Phil. 4:8. Collect Page 15, L. L. Hymnal or other suitable collects. Two or three prepared prayers by members. Use several short Scripture pasages as readings by several members. Prepared papers by members on "My Experiences in School Last Year," "Why We Go to School," "Temptations in School Life," 'The Importance of Honesty in School Life." The effect of the Topic will depend upon preparation of these papers. The Leader should make the following applications: Fearing and loving God *in school* is fundamental for every growing life. He is there as well as elsewhere. A boy's or girl's dishonesty brings sorrow untold upon parents and all who believe in him. Associating only with the best boys and girls of right and purity will make for strength. Habits rightly formed in school make for true happiness in the future. Christian boys and girls should not fail to live truly in school as well as on Sunday; otherwise the Christian life is not a true one. Illustrate how dishonesty in school makes for dishonesty in the world—how wrong companionship leads to trouble and loss of time in school and finally to a downward life afterward.

October 16. Topic, "Good Times Indoors." Hymns 59, 161, 191, 180, 142. Recitations by individuals of the Scripture memory passages. Several prepared prayers. A collect can be used in addition. Scripture lesson, Psalm 16. Select beforehand four or five Scripture passages of five or six verses and ask different members to find them and read them as lessons. This will be a good test of finding Scripture passages. Topic—Tell a story from an account of one of the best times you ever had indoors. Follow by original papers on the following subjects: "What Good Times a Boy Enjoys Most," "What Good Times a Girl Enjoys Most." Have different members select beforehand and read in the meeting Scripture passages which suggest that God wants us to have good times. Put on the blackboard or on a large piece of paper the following questions; put opposite the best answer which members will give: What is necessary for us to enjoy a good time? Name some things that will help us to have a good time indoors. What standard should we take to enjoy a good time? What can we plan to do as a League to have some good times indoors? What shall we do, as individuals, to have good times indoors? In the booklet, "The Intermediate League," under "Socials for Intermediates" the leader will find suggested books on games, etc., for planning programs that will bring enjoyment to all who participate. In the "Y. M. C. A. Handbook for Comrades," chapter 21, a fine list of games is suggested and explained. In connection with this meeting, a program of indoor events can be arranged that will prove delightful.

October 23. Topic, "Our League Emblem." Hymns 188, 44, 219, 208, 135, Luther League Hymnal. Scripture memory by individual members. Collects or prepared prayers. Scripture lesson, Psalm 20:1-9. Select additional Scripture lessons. Topic, "Our League Emblem." Either construct the League emblem upon the blackboard or make one on paper sufficiently large from which to explain the significance of each part. Recitation of Luther League Rally Hymn by one member or several, each taking a stanza. Prepared papers—"The Use of Badges," "The Meaning and Beauty of Our Emblem." A forty-minute pageant entitled "Luther's Coat of Arms" can be secured from the Lutheran Publication House, Philadelphia, Pa. The use of this would make a fine program of a public character. Urge every member to secure and wear an emblem.

October 30. Reformation topic—"Luther's Heroic Stand." Hymns 206, 204, 140, 142, 209. Recitation by members of Scripture

(*Continued on page 31*)

Intermediate League Topics

OCTOBER 2, 1921.

RECRUITING FOR CHRIST

Rev. John I. Shaud.

Scripture Lesson—John 1:43-51.

Memory Passage—John 1:41-42, "He (Andrew) first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus."

Parallel Passages—Matthew 4:18-25, Matthew 9:9, Acts 2:38-41, Acts 13:45-48.

Recruiting: Just as the American Army and every other army must be strengthened and continued by the constant addition of new recruits, so we must also add to the number in the kingdom of God. When we are commanded to go and make disciples of the nations, to follow Jesus and to be His witnesses, the command simply amounts to this, "Add recruits to my kingdom." That what Andrew did when he brought his brother, Simon Peter, to Jesus: And Philip did the very same thing, for as soon as Jesus had found Philip, the latter sought to have his happiness distributed and immediately findeth Nathanael.

Recruiting Stations: The churches, of course, are our principal recruiting stations and without the gatherings, the prayers, the preaching and the singing, the growth of the Church would be seriously retarded. Perhaps the largest number of recruits are won through the Sunday School but the Luther Leagues and other organizations are very important features of the recruiting centers.

Recruiting Officers: That which concerns us most because it is the most personal and the most practical, is the fact that we ourselves are the recruiting officers. Boys and girls are the most effective agents in bringing other boys and girls. There have been Intermediate Luther Leagues and other organizations that declined and would actually have died but for the fact that the boys and girls themselves got busy and many brought back who had wandered away and added new ones to the number as well.

Recruiting for Christ: It is refreshing to remember that after all we are not gathering for ourselves and our organizations but for the Christ who is willing to become the Spiritual Possession of every one, and for the souls who are thus enriched and saved by Him. I have often admired members of secret societies for the eagerness and persistency with which they sought to have men join their orders. And the Christian Scientist, the Russellite, the Mormon and others like them, how earnest is their zeal for the bodies they represent and how actively and constantly are they seeking to bring others. Christianity has far more to offer than they all and why should not Christians set the pace in the business of recruiting and be the best examples?

Application: When the first disciples were won for Christ, there were first two, then six, then twelve, then seventy, then one hundred and twenty and then the three thousand. The process went on and today we count nearly 50,000,000 of professing Christians in our own land alone. Half of the people of America are not yet Christian: that means that every Christian must add at least one other. You know it would be a legitimate question for the Lord to ask of you on the Day of Judgment, "How many others did you help to save, how many did you bring?" We have often wondered how many souls could be brought to Christ if all Christians were to bring as many as the most active Christians; and if all church members were to realize that this is their obligation as well as that of the ministers. Perhaps like Andrew, you must first bring your own brother: simply make known to him and to others the immeasurable love of the Saviour and they will be constrained thereby. Are you boosting your League, your Church, your Sunday school? Would you want other souls as rich as your own by the Saviour's grace? Are you recruiting for Christ?

OCTOBER 9, 1921.

LIVING STRAIGHT IN SCHOOL

Rev. Henry H. Bagger

Noteworthy Texts—Proverbs 1:7, Romans 14:7.

Suggested Readings—The Sin of Achan, Joshua 7. The Lie of Ananias and Sapphira, Acts 5:1-11.

Memory Text—Philippians 4:8, Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise, think on these things.

Introduction—Vacation is over and all our Intermediates ought to be finding their way back to school—to the Junior and Senior High Schools—for another year's work. And what a glorious privilege this free school system of ours is! And what a splendid opportunity to gain for ourselves the equipment that shall serve us in good stead for the balance of our lives! Yet the fact remains that along with the solid body of our learning, many of us manage to pick up habits of thought and word and deed which, to say the least, mar and scar our characters for life. Yet we ought to remember that while the law will not permit the teaching of religion in our schools, there is no law against its practice along the lines of honesty and goodness, farness and decency.

The Situation—Of great prevalence in all our schools are the habits of dishonesty which develop so easily—almost unconsciously at times—but which never fail to leave their imprint upon us. The habit of counting on the other fellow for a few facts during the examination, the habit of lying when in a corner, the habit of passing the blame from our shoulders to another's when charged with some petty or serious wrong, the habit of loitering to or from school and fibbing to get out of it, the habit of cribbing because we aren't well enough prepared, the habit of cheating in order to keep our standing, of doing some one else "dirt" in a game or contest in order to hold our own, of getting away with underhanded business of every sort—these are the things that come so easy and that seem so clever if we can do them without getting caught or having to bear the penalty. Yet these are the little things that steadily even though slowly undermine our Christian character and make us unable to face things honestly in later life.

Sadder still are the moral collapses that are occasioned by the unclean movies, parental carelessness, crowded schools, and bad stories told in the noon hour or recess period.

The Remedy—Parents can do much, teachers can also, but there are none who can do so much to remedy these conditions as the young people who are most intimately concerned. For it is the young people who alone are present when the temptation arises to commit the various sins mentioned. And it is they who must learn to fight these foes and who must down the evil impulse before it gets the upper hand. And they can only do it by keeping their consciences clean and sharp, by holding before themselves a sufficiently high standard, by striving for the ideal character that marks the good citizen of God and church and country. And it is just this strengthening that our Sunday School and Luther Leagues are trying to provide for them.

And if we fix our hearts with real firmness on the things of the memory text and have nothing to do with those things that cannot fall under the classification of the good, the beautiful, and the true, then we will find ourselves able to withstand temptation when it comes.

Our Appeal—In fairness to the other fellow and in fairness to ourselves, before man, with whom we must live, and before God, who sees all and will finally judge us, let us go forward into the new school year with a new sense of what is just and right and good. Let us go forward with a new resolve that for our own honor, for the honor of our school, and for the honor of our parents, we will play fair, deal honestly, speak truthfully, and act cleanly and decently. Being virtuous isn't harder than being vicious and it doesn't mean being weak. It means being strong and manly, being honest and good. Let's make the year the happiest and cleanest year we've ever had in school. Live straight, keep close to Christ, be true!

OCTOBER 16, 1921.

GOOD TIMES INDOORS

Rev. G. E. Swoyer.

Psalm 16.

This Psalm of David is a Psalm of warning and a Psalm of rejoicing. Those who seek their pleasures in the world or the idols of the world finally discover that "their sorrows shall be multiplied that hasten after another God." He, however, who sets the Lord

before him can say, "The Lord is the portion of mine inheritance and of my cup, Thou maintainest my lot, the lines are fallen unto me in pleasant places. Yea, I have a goodly heritage."

We can be estimated very much by the pleasures which appeal to us. "The good times" we most enjoy are much a test of character. But we must have our pleasures. One rather fears for the boy or girl who never smiles, who finds no enjoyment in games or the right kind of good times. It is natural to enjoy recreational activities. The Master enjoyed good companionship and joys appealed to Him. He was here on the grim business of death. Yet he enjoyed the hours in the home of Martha and Mary and also visited a home at the gay time of a marriage. The bow unbent soon loses the power to fling the arrow. It is in accord with our Bible that times of relaxation come to all. The Saviour doubtless enjoys a smile as well as a sigh. He told His disciples, "Be of good cheer, I have overcome the world."

In accord with the above thought, how can we have "Good Times Indoors"? The ways for such good times are unlimited. And we can have these good times without catering to Satan's ways. Satan is seen in many indecent shows and dances and in disreputable places where men and women gamble and bet and play with sin. Avenues untold are open for happy and profitable hours indoors, hours which leave no regrets and do not make us less than we ought to be. The following are a few suggestions:

Books are a wonderful path toward happy hours. Ask your parents or your pastor what books at your age you should read. In your youth you can have hours of pleasure with books which will fill your mind with the information that later may mean the difference between your success or failure.

Then do not neglect *The Book*. With *the Bible* you can have a *good time* and a most *profitable time*. We say this in the utmost reverence. Some time when your Intermediate League meets try some Bible drills. Give everyone a Bible. Have a teacher or leader call out a certain chapter and verse of a book of the Bible and see who can first locate it. All open to a passage and see who can memorize the most in five minutes. Then write down what you have memorized and have the teacher grade the paper. Bind the books of the Bible as you do a state in geography. Make five or more copies each of the letters of the name of each book of the Bible. Divide these among those present. Then see who can put together the most names of the books of the Bible in ten minutes.

Our space is limited for this article, so here are a few concrete suggestions. Have a social evening once a month for your Intermediate Luther League. Plan for this carefully. Plan your games so they go through like clock work. Don't forget the seasons of the year—Hallowe'en, Thanksgiving, Christmas, Easter, etc. Sometime have a mock banquet at which everything is served in canary bird portions. Have your toastmaster and speeches as at a real banquet. The more serious it is, the better this funny banquet. Have an old time dress party. Have a country school party. Have debates on some simple subject. Have an indoor track meet with contests such as a 100-yard dash. In this the one who throws an inflated paper bag farthest from the starting line wins. So all the races and jumps can be planned. Divide those present into groups representing various schools which contend for the points in the track meet.

You can have a wonderfully good time indoors if you carefully plan for it. Then if you remember to use as much brain force in planning for your Sunday League meetings, we predict that your League will be a splendid success and a splendid force for Christ.

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October 23, 1921.

OUR LEAGUE EMBLEM

Rev. Charles H. Tilp.

Scripture Lesson—Psalm 20:1-9.

Memory Verse—Ps. 60:4. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.

Lesson Development.

Our Psalm is a National Anthem in which the King is seen girding on his sword for war. Even before their king went forth to war against his enemies his people are sure of victory. If our army of noble boys, confident in the righteousness of our cause, quickly overcame the enemy and even rejoiced beforehand, how much confidently ought we, who know that the Lord has saved His anointed, "set up our banners in the name of our God."

The Church militant must ever pray that the pleasure of the Lord may prosper in His hand, and must always rejoice in the salvation He brings.

Topic Development.

But the believer must do more than rejoice. He must set up his banner. This is what our lesson urges us to do. There has not been enough setting up of our banners in the name of one Lord. The Psalmist says: "Some trust in chariots and some in horses; but we will make mention of the name of the Lord our God."

May the banner of the Cross ever rally the hosts of the redeemed to battle for the truth.

Setting up the standard is but part of the soldier's duty, but a very important part and must never be neglected. When the color-bearer fails another springs forward and holds the colors aloft.

Our League Emblem is our standard and takes an advanced position, nor must it be brought back, but we must advance with our colors. As the officer replied, when told to bring back the colors: "Bring up the men!"

Our emblem is taken or adapted from Luther's "coat of arms," which was devised as an emblem of Luther's theology. It was probably engraved on the ring presented by Duke John Frederick, the Electoral Prince, to Luther at the Coburg Castle in 1530. "Within a heart, retaining its natural color, there lies a black cross to show that nothing but faith in the Crucified saves. This heart in which the Cross is enshrined rests upon a white rose, to indicate that joy and peace are gifts of the Holy Spirit. The rose is in an azure field to declare that such peace and faith are the beginning of heavenly joys; and the whole is surrounded by a gold ring emblematic of eternity as well as the preciousness of these gifts."—(Jacob's Luther.)

Application.

We may well rejoice in our emblem not only because it exemplifies Luther's theology and teaching of Bible truths, but also because it helps us set up the banner of the Cross of Christ in our hearts.

Our Psalm is a right loyal song and prayer for subjects of King Jesus.

We proudly bear as banner
A cross within the heart,
To show that we have chosen
Christ, the better part.
—Luther League Hymn.

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October 30, 1921.

LUTHER'S HEROIC STAND
(Reformation)

Rev. Harry G. Snyder.

Scripture Lessons—Psalm 46:1-3; Daniel 3:13-18.

Memory Verse—God is our refuge and strength, a very present help in trouble.

The entire Reformation Psalm should be memorized, and recited in concert. It is the basis of Luther's "Ein feste Burg," which sang its way through Europe, and helped mightily to nerve the hearts of the reformers. Let it be sung at this meeting. God is *now* a mighty fortress.

The three Hebrew children were able to defy the greatest monarch of their day, and to face the furnace heated seven times more than it was wont to be heated, because they said, "Our God is able to deliver us from the burning, firey furnace, and he will deliver us out of thine hand, O King." There lies the secret of all present-day heroism. If you are trying to live the Christian life, you will be tempted, tested, tried. Meet the tempter with a bold "My God whom I serve is able to deliver me."

In this spirit Luther at Worms faced the most august body in the world. Here are the words of his great trust and invincible courage: "If I am summoned I will go, if I possibly can. I will go sick if I cannot go well. For it is not right to doubt if I am summoned by the emperor I am summoned by the Lord. He lives and reigns who saved the three Hebrew children in the furnace of the King of Babylon. If He does not wish to save me, my life is a little thing compared to that of Christ, who was slain in the most shameful way."

Carlyle says: 'The Diet of Worms, Luther's appearance there on the 17th of April, 1521, may be considered as the greatest scene in Modern European History; the point, indeed, from which the whole subsequent history of civilization takes its rise." . . . The people on the morrow, as he went to the Hall of the Diet, crowded the windows and housetops, some of them calling out to him, in solemn words, not to

(*Continued on page 31*)

Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

September is the time for starting afresh. See the August REVIEW for plans for starting your winter's work. Junior work has its problems. Here are some tested plans that may solve some of the questions you are asking as to how you can enlarge the work.

Have Faith in the Work. Know that training the boys and girls is one of the biggest jobs you can tackle, and knowing it is worth while; put your every talent and effort into it. The Juniors are ready to do things; give them a chance. The other week I sat in the Junior session of a big convention. There were 1,600 *Juniors* registered. After devotional services, object talks and a blackboard talk to the Juniors, there were conferences on officers' work, birthday, committees, socials, parents' help, and other phases of the work, conducted by the *Juniors* themselves. With songs and cheers, gay pennants, caps and armbands, there was not a dull moment in the whole session. They then mobilized for a big parade to the main convention hall, where demonstrations of some plans for Junior work were given, and a very beautiful patriotic-missionary pageant was presented by about one hundred Juniors in costume. The Juniors *can* do things Do you think it worth while to give them a chance by enlisting the Juniors of your congregation in a Junior League?

Junior Work is Growing. St. Luke's, Philadelphia, has a flourishing Junior League. The Seniors took the Juniors to the District convention, and there was a Junior outing. St. Paul's, Philadelphia, Junior League, at a recent congregational social effectively presented a Mother Goose Play, and some fascinating fairy tale shadow pictures. Zion's, Olney, Juniors gave an excellent entertainment. Shillington Junior League has grown from 29 members in November to 157 children with 19 adult helpers. Indiana State League reports progress, Junior work having been presented at several District conventions. Ohio had a Junior conference on the state program, as did Connecticut. Kansas reports two new Junior Leagues, at Greenleaf and Peabody. Pennsylvania, at her recent state convention, reported an increase of over 500 Junior members.

Are you planning to extend the work? How are you growing, locally? as a district or state?

Every Senior League Should Plan for the Juniors. The responsibility rests with the Seniors. Cooperate with the Junior Committee to establish new Junior Leagues. Here is a plan as sent out in a plea by the York District Junior Committee (which is one of our strongest Districts): "The Committee would appreciate invitations to visit individual organizations. An invitation and a special time set apart for these visitations which we are planning to make would mean mutual inspiration and a better understanding of the work. We want to ask for the cooperation of each League this year. The work is so great." What are *you*, Senior League, doing to organize a Junior League in your congregation, if you do not have one? Keep in mind that the Junior of today will be the Senior of tomorrow, and a live Junior League today will mean a live Senior League for the future.

We Should Have a Junior Session at Every Convention. At the Pittsburgh convention held recently at Butler, Pa., Junior work was presented under the caption, "Dealing in Futures," and the Junior Chairman in her report outlined some splendid plans for extending the work in the District. She reported 34 Junior organizations with 806 members, monthly meetings of the Junior Committee, the slogan adopted, "A Junior League in Every Congregation," and told of plans being perfected for a training class to develop leaders.

The Juniors held a convention of their own in the afternoon, with the following program rendered: Devotional exercises; roll call, with report of work done in each Junior Society; demonstration of a Junior meeting, Butler Juniors; Paper, "How We Use the Junior Topics in our Junior League," Grace, N. S., Pittsburgh, Junior; Explanation of the Luther League Emblem, 10 Butler Juniors; Talk, Miss Martin (Junior Chairman, Pittsburgh District) on plans for Junior work in the District; Junior Rally Hymn.

Is there any need to ask how it is that the Pittsburgh District is one of the strongest units of the Luther League of America? They train their *Juniors*.

Can not *your* District or state do likewise at its next convention?

The Crying Need Is For Leaders. Two plans are here suggested for securing leaders.

Junior work cannot be done without a number of workers. The study of the Junior Topics requires work, to find just the right picture to carry out an idea on a poster, to find the right story to illustrate the Topic, to find supplementary material to fit in with each Topic. Therefore divide the work. One may be anxious to work, but cannot teach the lesson; let her look after the supplies and gather material. Another may not be able to lead, but loves to sing. Let her care for the music. Another may not want to direct and manage the whole Junior League, but is a wizard at arranging socials and good times for the children; let her do that. There is no one who cannot do something, and no part of Junior League work which you cannot find some one to look after. Five pennies are just as good as a nickel, therefore don't just look for a leader, but rather look for a number who together can superintend the whole work.

Again, those doing Junior work should have some training, if only a Reading Course. We have six weeks of Mission Study, and take it as a matter of course, why not six nights, one night a week, when a group meets to study Junior problems? The District should provide for this, arranging the meetings, seeing that those experiences in the work are secured to give talks and conduct informal discussions. Six subjects which might be used as a beginning are, How to Organize a Junior League, How to Conduct the Junior League, How to Use the Junior League Topics, Story-Telling, The Use of Pictures, Objects and other material with the Juniors, Socials; with a special evening devoted to the problem of Training the Juniors for Service. This office stands ready to offer suggestions for a course of reading to be used in connection with such a training class.

Pittsburgh District is the first to plan for a class of this kind, to train Junior leaders. Who will be the next?

How many of these ideas which others have worked out will you carry out?

THE OCTOBER TOPICS.

The October meetings naturally center around Luther. See that these Juniors are trained to know Luther and the Lutheran Church. Have Luther's picture in your meeting room. (Get your Senior League to provide this, if you do not have one). Have the Juniors read "Martin of Mansfeld," and write short stories about Luther.

For the last meeting of the month, decorate the room with Luther pennants, and the Luther League colors. (These can be secured in crepe paper streamers.) Have the Juniors give the exercise, "The Meaning of the Luther League Emblem" (Luther's Coat of Arms). (Secure from this office—one cent.)

Have the Juniors wear the Luther League pin. Small buttons may be secured at 20c. per dozen. See that each one of your Juniors has one. At the close of the season, award the pins (gilt, 35c., plate, 75c., gold $1.25), for each Junior attaining a special standard in the work (taking part in meeting, faithful attendance, serving on committees, daily reading of Bible at home, church attendance, regularity at Sunday School).

Follow this general program in your meetings: Opening Devotions: hymn, psalm, prayer; Roll Call, Minutes, Reports of Committees, Treasurer's Report, Old and New Business; Study of the Topic—(a) Topic in REVIEW given out week before to four or five Juniors who present it at the meeting, with the program leader, one of the Juniors, in charge; (b) Discussion on Topic and additional reading, music or supplementary material, directed by the Superintendent; (c) the special hints for each Topic as given below carried out.

Oct. 2. *Our Island Neighbors.* (Missionary.) See Topic for hints and suggestions. Paste the different parts of the Topic on small ships cut from cardboard. Make charts of all the pictures available on Porto Rico and West Indies. (The West Indies Mission Board, and some of the steamship lines will furnish material in the way of maps, pictures and illustrated folders).

Oct. 9. *Choosing to Do Right* (practical). To Be Read in the Meeting. (1) John had always been taught to obey his parents. They had told him not to go to the stream which was near his home and go

swimming there. One day the boys all met and decided to go swimming there. Everyone in the crowd but John was ready to go. It was hard for him to say "No" when they all urged him, laughed at him, and called him "baby" for not going. But he stood up and choose to do right—because he knew it was right to do as he had been told. John did not know that his parents had learned that the stream at that spot was very dangerous and deep; and therefore they told him not to go; he only knew it was right to obey them. How many of our boys will stand up and do right when all the others are laughing at them, and trying to persuade him to do wrong?

(2) Martin Luther, the great hero, about whom we are hearing so much in this month's meetings, chose to do right, when others chose to do something else. It was not easy for him to stand up and answer the kings and the pope and all the others who were against him, but he did. When he saw wrong he was ready to fight it, which is the same as choosing to do right. We should all be ready to say "Here I stand, I cannot do otherwise," when others are trying to persuade us to do wrong.

Questions to be asked in the meeting: Is it always easy to stand up and do right? When we are in a crowd and all want to do one thing, what do we generally do? Are we afraid to stand up and do right even when all the others choose to do something else? When Jesus was tempted to do wrong by Satan, how did He hold out against him? Will God's Word help us always to choose to do right? We must be Christian soldiers and fight evil; what is the Christian soldier's armor that will help us fight? (Review the soldier's armor, given in a previous lesson.)

Oct. 16. *The Woman Who Built Another Room* (Practical). Aim—to discourage selfishness, and encourage hospitality.

Have story from Topic told. Ask these questions: Does God want us to share the good things He has given us? Can we be good neighbors if we are selfish and keep all we have to ourselves?

Blackboard Exercise—To illustrate selfishness: Draw several lines to represent a stream or lake. Make one on each side of the board. Have the one with an outlet flowing into the ocean. Draw with colored chalks, green grass, houses along its shores. Ask the children what would happen if the stream did not flow on to the ocean. (Get them to suggest that the water would not be fresh and nothing would live around it.) On the other stream, then, use brown chalk to represent the dull, muddy, stagnant water, and around it on either shore draw brown earth and trees without any foliage. Tell children just so is a life that gets, but never gives.

Tell the work our Church is doing to show hospitality and being a good neighbor to others. Tell about the "other rooms" of our Church, the hospices, which are open doors and homes to those who come to our big cities and need a home. Take the children on a visit to one of the hospices, if possible.

Oct. 23. *First Things.* To be read in the meeting. (1) The first orphanage in America was established by Lutherans in Georgia in 1736.

(2) The first missionary ship was the Candace, which sailed from Hamburg to South Africa in 1853.

(3) The first Protestant missionaries were Lutherans, Peter Heiling being the first to go to Africa in 1634.

(4) The first Protestant missionaries to India were Lutherans, Ziegenbalg and Plutschau, who went in 1706.

(5) The first book printed in the language of the American Indian was Luther's Catechism.

(6) Lutherans have been first in many things. In Philadelphia during the Revolutionary War almost everything that happened was started or helped along by a Lutheran.

Urge the Juniors to put "first things first." Have them put the Church first. Ask them whether they do not think God's work is the greatest, and ask how many will put His work first, and become ministers, missionaries, deaconesses, or church workers. The first thing for them to do then is faithfulness in the Junior League and Sunday School, then attendance at catechetical class, confirmation, and then a preparation for Service. Begin with the Juniors to put "first things first."

Oct. 30. (Reformation) *Standing for God's Truth.* Make this a festival occasion. Arrange a joint meeting with the Senior League, or a public meeting to which the congregation is invited. It will be an opportunity to show what the Junior League is doing. Arrange a program on Luther. Have the Topic presented by a number of Juniors, get "Martin of Mansfeld," and have five or six arrange several chapters to be told as stories; give the explanation of the Luther League Emblem (secure from this office, one cent); close with the Rally Hymn.

HINTS FOR INTERMEDIATE LEADERS

(*Continued from page 27*)

memory passage and general review. Reformation collects and prepared prayers. Scripture lesson, Psalm 46:1-3; Dan. 3:13-18. Select several appropriate Scripture passages as additional readings. Use the Reformation Copy of *The Lutheran* and THE LUTHER LEAGUE REVIEW for selceted readings bearing on the Reformation. Have recited the 46th Psalm. Suitable recitations can also be found in the above publications. Have several chosen members tell the story of Luther's life (1) up to 1527, (2) the account of Luther's stand at Worms. Brief papers on Charles V, Frederick the Wise, Luther in the Wartburg, Luther's Idea of Salvation. A Reformation pageant can also be used. Write the Publication House, Philadelphia, Pa. A splendid outline on this topic is "When Two Worlds Met," by Prof. A. B. Wentz, Ph.D., Publication House. See standard lives of Luther, also Lutheran Cyclopedia.

INTERMEDIATE TOPICS

(*Continued from page 29*)

recant: "Whosoever denieth me before men!" They cried to him, as a kind of solemn petition. Was it not in reality our petition, too, the petiton of the whole world, lying in dark bondage of soul, paralyzed under a black spectral nightmare and triple-hatted chimera, calling itself Father in God, and what not: "Free us; it rests with thee; desert us not!"

"Luther did not desert us. His speech, of two hours, distinguished itself by its respectful, wise and honest tone. . . . His writings . . . as to what stood on sound truth and the Word of God, he could not recant it. How could he? 'Confute me,' he concluded, 'by proofs of Scripture, or else by plain, just arguments: I cannot recant otherwise. For it is neither safe nor prudent to do aught against conscience. Here stand I; I can do no other: God assist me!' It is, as we say, the greatest moment in the Modern History of Men. English Puritanism, England and its Parliaments, Americas, and vast work these two centuries; French Revolution, Europe and its work everywhere at present: the germ of it all lay there: had Luther in that moment done other, it had all been otherwise! The European world was asking him: Am I to sink ever lower into falsehood, rottenness, loathsome accursed death; or, with whatever paroxysm, to cast the falsehoods out of me, and be cured and live?"

That is the kind of faith and courage that conquer all obstacles. The world expects us to show the same today. Simplicity, sincerity, fidelity to duty, come what may, is the lesson for us of Luther's heroic stand at Worms. Be true to conscience! Quit you like men! Be strong!

"Here I stand. I cannot do otherwise. God help me." This must be the watchword. Lutheran youths, rally to your colors! Devils and hell cannot defeat our Church, while her sons and daughters face the perils of our times with the invincible spirit of Luther and of Jesus.

PENNSYLVANIA

—The Luther League of St. John's Lutheran Church, Honesdale, contributed $688.42 for local expenses during the past year, not $68.42 as an item in last issue stated. This sum together with $126.83 for benevolence placed the Honesdale organization at the head of the Pennsylvania list, which consists of 332 leagues. The local society also paid $75 toward the expense of the state convention which was held in Wilkes-Barre last week. The next session will be held in Philadelphia.

Junior Luther League Topics

OCTOBER 2, 1921.

OUR NEIGHBORS IN THE ISLANDS

(Missionary)

(The Missionary Topics for the Junior Leagues are supplied by the Literature Committee of the Women's Missionary Society of the United Lutheran Church. To use with them leaders should have the Program Packet, with supplementary material (30c.) and the text-book, "Mr. Friend O' Man," 60c. cloth and 40c. paper.)

DAILY BIBLE READINGS.

"Workers Together With God"—Job, God's Sufferer.

Sunday—Job 1:1-11.
Monday—Job 1:11-22.
Tuesday—Job 2:1-13.
Wednesday—Job 4:1-6.
Thursday—Job 12:1-3, 9, 10 Ch. 19:22-29.
Friday—Job 38:1-7, 39:19-30.
Saturday—Job 42:1-17.

Topic. Our Neighbors in the Islands. (Boys and Girls of the West Indies.)

Getting Ready for the Meeting. Many meetings fail because of lack of advance preparation. Begin early to get ready for your meeting. Write to Rev. Zenan M. Corbe, Executive Secretary, 3120 N. Park Ave., Philadelphia, Pa., for free pamphlets on the work of our Church in the West Indies. Study them thoroughly. Order from General Literature Committee, 844 Drexel Bldg., Philadelphia, a copy of the West Indies Picture Sheet, price 10 cents. Make the pictures into one large chart, or mount each one separately on a piece of cardboard and pass them around during the meeting. Societies that want to purchase three copies may use two in this way, and paste pictures from the third sheet in an inexpensive kodak album. Do everything possible to make a Porto Rican atmosphere. If invitations are sent draw outline of pair of glasses or cut-out of cardboard. See suggestions for Leaders for the book, "Mr. Friend O' Man."

PROGRAM OUTLINE.

1. Hymn.
2. Discussion of Magic Glasses (Chapter 3, "Mr. Friend o' Man"). Leader should tell story as then suggested, bringing members into discussion.
3. Bible Lesson. A missionary who had a pair of magic glasses given to him on a housetop—Acts 10:9-16.

Give introduction to the story in your own words. Read verses 9-16 from the Bible, and tell in your own words what Peter did afterwards.

4. Prayer.
5. Ten facts about the West Indies. Select ten of the most interesting facts from the leaflet in the packet. Assign them in advance to members, who give them in order.
6. Story—"Felita's Present." (See leaflet in packet). Leader may introduce this by a few words of explanation about the Porto Rican Christmas, or Three Kings' Day.
7. Our children in the West Indies. Facts for talk or discussion: Our Lutheran kindergartens in Porto Rico and the Virgin Islands enroll about 300 children. Many of them are very poor. The Juniors through the Women's Missionary Society are helping to support two homes for sick and neglected children in the Virgin Islands. In these homes are about 100 babies from one to six years old. There is a ward in which sick babies are cared for, and a day nursery in which the children of mothers who must go out to work stay during the day with kind nurses and good teachers. Pictures of these children have appeared in Lutheran Woman's Work. One group is on back of picture sheet, and others may be found in pamphlets furnished by the West Indies Mission Board.
8. Prayer for the children of the West Indies.
9. Hymn.

This entire program after the Bible Reading might be given as a trip to the West Indies.

Start from 437 Fifth Avenue, New York City, explaining that that is the headquarters office of the West Indies Board. Show map giving location of Islands. A globe such as is used in schools will make it clearer. Hold up Stars and Stripes, making clear that we are sailing under Old Glory, and that the West Indies are under the Stars and Stripes. Cut out from picture sheet the pictures that will make members see the Islands and our work there, mount them on cardboard, and display separately, or pass around, in small group, as you talk. Begin with the pictures of the harbor of St. Thomas; show market place, the church, home for aged, children from Deaconess Home, etc. Then show entrance to Porto Rico and the order that will best bring out the work there.

Something to Do. Members may take the charts and the kodak album to shut-ins and tell them about the meeting and our work in the West Indies.

Write to Rev. Zenan Corbe, 3120 N. Park Ave., Philadelphia, Pa., for definite information about Christmas boxes or supplies needed for the kindergartens or our Homes for the Sick and Neglected Children. This meeting should fix in the heart of every Junior the fact that the children of the West Indies are our special work.

See Cover Page and First Article in This REVIEW.

OCTOBER 9, 1921.

CHOOSING TO DO RIGHT

Genesis 4:6-7.
Chas. Fuhr.

DAILY BIBLE READINGS.

Jeremiah, God's Messenger.

Sunday—Jeremiah 1:1-3; 2:1-9.
Monday—Jeremiah 7:1-11.
Tuesday—Jeremiah 23:1-8.
Wednesday—Jeremiah 30:1-4; 31:7-12.
Thursday—Jeremiah 32:1-4; 33:1-3.
Friday—Jeremiah 33:14-26.
Saturday—Jeremiah 39:1-18.

Our topic today is a very interesting one, because we learn something about the first baby in the world. Is there any member in this meeting who can tell the name of this first baby? Now who can tell the names of its parents?

This baby grew up, as babies will do, and he and a younger brother were the first two boys to play on this old earth of ours. Who can give the name of the brother?

We do not know anything about their boyhood days, but we would suppose that because there were so few people in the world, that they would grow to love each other very much and that their lives would be happy ones. We wish we could say this were true, but with this first baby, it was not true. In fact, his life was a very unhappy one, and all because of that ugly thing we call *Sin.*

As these boys grew up to be men, they each choose their life work. Cain, the older, became a tiller of the ground, and worked in our fields like the farmers, while Abel, the younger, became a shepherd. Both had been taught about God, and both brought Him offerings. Of course, there was no money in those days, so they brought of the things for which they worked. Cain brought of the fruits of the ground as an offering to the Lord, and Abel brought of the firstlings of the flock, the very best he had, and offered them to the Lord.

Should not we, when bringing our offerings to God, bring the very best we have? And should it not be given cheerfully and willingly. This is what Abel did, and his offering was acceptable to God. Whenever we make an offering, if we will but remember what Jesus has done for us, and all that we have comes from the Lord, then we will make them with a willing heart, and this is well pleasing to God.

Though God accepted Abel's offering, He did not accept Cain's for He was not pleased with it. This made Cain very angry, and he carried a sour look on his face and no doubt made himself very disagreeable. Boys and girls of today are sometimes just as foolish when they do not get what they want. Then God spoke to him as a father would speak to a stubborn child, and said, "If thou doest well, shall thou not be accepted, and if thou doest not well, sin lieth at the door." God wanted him to know that He would accept his offering if it was made in the right way, and if it was not accepted, the fault was with Cain himself. God had looked into his heart, and found sin there, and He wanted Cain to choose the right and to put away the sin.

Sometimes in traveling along a road, one will come to a pace where it will divide into two, one road going in one direction, and the other in another. Here also will be a sign post, informing the traveler where each road leads to, and then he must decide which road is the one he will follow. Cain at this time was very much like such a traveler. He had

come to a point in his life where two courses were open before him and he had to choose one of them. One course was to give up sin entirely and to follow God, and the other was to keep his sin and give up God. God's words to him was like the sign post, informing him that one road led to happiness and eternal life and the other to sin, shame and punishment. He could not travel on both roads, he had to make a choice.

Had Cain chosen the right, he would first of all have asked God's forgiveness, then he would have sought his brother's forgiveness and loved him and lived at peace with him. He could have brought an offering which would have pleased the Lord and be accepted by Him and then he would have had that joy and happiness which only comes to the true children of God. How we wish we could say that this is what Cain did.

But this he did not do. Instead, he determined to continue in sin and would not heed God's word. We all know what followed, how he quarreled with his brother in the field and finally slew him. The first baby in the world became the first murderer in the world. Then followed disgrace, punishment and unhappiness, all of which might have been avoided had he chosen the right.

Juniors, you have your life before you. The road may be long or it may be short, we cannot tell, but there will come times when it divides into two and you will have to choose which one you will follow. No one ese can choose it for you. One is the narrow road which leads to eternal life and happiness and the other is the broad road which leads to punishment and death. And God's word is the sign post. Let us all study our "Sign Post" and follow its directions, and we need not fear getting on the wrong road.

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OCTOBER 16, 1921.

THE WOMAN WHO BUILT ANOTHER ROOM

2 Kings 4:8-11

(Biblical)

DAILY BIBLE READINGS.

Ezra, the Scribe.

Sunday—Ezra 1:1-11.
Monday—Ezra 3:1-13.
Tuesday—Ezra 7:1, 6-26.
Wednesday—Ezra 7:21, 28; 8:15, 16, 21-23.
Thursday—Ezra 8:31-36.
Friday—Ezra 9:1-15.
Saturday—Ezra 10:1-14, 19.

(Laura Wade Rice)

Memory Verse—Matt. 25:40.

Lesson Story.—King David was dead, and his wise son, Solomon. Bad kings and good kings followed and the people of God learned to bow down and worship idols. It seems as we read the story of those days in the books of Kings and Chronicles in the Old Testament as if there were nobody left who was true to God. The prophet Elijah thought so, but God told him He had seen seven thousand people who were true to Him and had not bent their knees to idols. When the prophet Elijah was taken up into heaven, God chose Elisha to be His prophet and the Bible tells us several beautiful stories about those good people in the land who were like beautiful flowers, growing among weeds and amost hidden by them. Some were poor and some were rich, and several of them were good women. Elisha traveled about a good deal and stopped at the schools and taught the sons of the prophets. There were no hotels, no trains or automobiles, and only rich people had anything like a carriage. The roads were rough and very hilly.

One day Elisha was going to Shunem, and he passed the beautiful farm and grounds of a rich woman. She had seen him pass by before; she knew that he was the prophet of the Lord. How good it was to have a chance to say something for the Lord! She would send—no, she would go—to the gate, and invite him in to take a meal with her and her husband! He could rest, too! He must be very tired! So Elisha went in—not once, but always as he passed by. You can almost hear their sweet talk of God, the God of Israel, and see them sadly shaking their heads as they spoke of the wicked people who had turned from Him to idols.

One day, as they watched him going away, the woman had a lovely thought. (Have one of the Juniors read 2 Kings 4:9, 10.)

The houses in that country were white, low and flat-roofed. Up on the roof—the wall—they could build another room! It would be quiet and cool—a stairway on the outside of the house would lead up to it—the prophet could come and go as he pleased and need not feel that he was troubling anyone. Do you not think you see her watching the men build that room? See her fixing the bed, and stool, and the candlestick, ready for him to light? People did not have much furniture in those days!

What a good neighbor she was! And because she did it for Elisha, she did it for his God. Do you ever do anything for others for Jesus' sake? You know He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Won't you try to be neighbors to Him?

Do you want to know what happened in that "neighbor" room? (Have Junior read 11-17.) But that was not all. (Have another read 18-37.) Was it good for the woman that she was a neighbor?

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OCTOBER 23, 1921.

FIRST THINGS

St. Matthew 6:33.

Chas. Fuhr.

DAILY BIBLE READINGS.

Nehemiah the Builder.

Sunday—Neh. 1:1-11. Wednesday—Neh. 3:1-13.
Monday—Neh. 2:1-10. Thursday—Neh. 4:1-23.
Tuesday—Neh. 2:11-20. Friday—Neh. 6:15-16, 8:1-8.
Saturday—Neh. 8:9-18.

An Important Question in Life.—Probably every boy has often thought what he would like to be when he grew up. Most of them have some business, some trade or some profession which they think they would like best, and some very often begin to prepare for it when quite young. How many of our members present here have ever thought what they would like to do when they became men or women? (Here ask some questions as to their ideas about the future.) Possibly some would like to be a doctor and heal the sick. Another might want to be a teacher, and help to train other boys and girls. Still another might want to be a minister of the Gospel, and help spread the glad tidings of salvation. Some girls might want to become deaconesses and help those who are in need. And there may be those who have not given it a thought at all. But it is a good thing for boys and girls to look ahead and plan for the future, for surely we want to get the most and best out of our lives. The topic for today has in it something every boy and girl ought to know before they begin to plan for the future of their lives.

First Things and Second Things.—Happy is that boy or girl who knows what to seek for *first*. Many people seek some *second* thing first, and then miss the *first* and *best*. Let us try to find out what this first thing is that we are to seek after. Is it food and clothing? Is it health? Is it school? Is it pleasure? These are certainly very important, but are any of them that *first* thing we should seek after, or do they come in the *second* things. Jesus says: (Scripture text). This can mean but one thing and that is that the most precious thing we possess is our *soul*, and the *first thing* is to be sure that it is saved. We call this by a big word—Salvation—which means that Jesus has taken away our sins, that we belong to Him and that we will be obedient to Him. And one of the happy things about it all is that Jesus has promised the *second* things to those who make the *first* thing first. He says: "And all these things shall be added unto you," meaning that food and clothing and other things which we need and enjoy will be given unto us. First comes Jesus, religion, duty. Then comes health, school, pleasure, etc.

First Things for Solomon.—When Solomon became king over Israel, he was still very young. As a boy, he had been taught by the prophet Nathan, and when he ascended the throne, he sought the *first* thing first. He went to the Lord whom he loved and offered a great sacrifice to Him at a place called Gibeon. There the Lord appeared to him in a dream by night and said, "Ask what I shall give thee." Solomon, thinking of the great nation he was to rule, and how young and weak he was, said, "I am but a little child: I know not how to go out or come in . . . . give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad." This so pleased the Lord that He told Solomon that because he had asked for wisdom to rule his people aright, and had not asked for long life and riches, that He would give him all that he had asked, and, in addition, what he had not asked for, namely, riches and honor. So Solomon became the greatest, wisest and richest of rulers.

First Things of the Child Jesus.—When Jesus was here on the earth, while He was yet a boy, what did

He seek first? (Have some member tell the story, and from it draw the application.)

First Things of the Great Reformer.—When our great Martin Luther was a very small boy, his father sent him to school because he wanted him to get a good education and become a great lawyer. But Martin, as he grew older, felt that he was a sinner and that his soul was lost. Martin was not what we would call a bad boy, indeed he would be considered a very good boy, but he knew that he could not be saved until his sins were wiped away. He tried in many ways to get rid of sin, he left his school and went to a monastery, he starved himself, he took long, tiresome journeys on foot, and in many other ways sought that *first* thing spoken of in our Scripture text. He was a long time in finding it, for in those days the Bible was almost unknown, and there was no one to explain it to him, but at last he had the joy of knowing that his sins were forgiven and that he was saved. And because he sought *first* the kingdom of God and his righteousness, then God, true to His promise, gave him that peace which he longed for, and protected him in a most wonderful way. And because this miner's son sought the *first* things first, you and I have the open Bible, where we can learn God's will concerning us.

First Things for Juniors.—Juniors, what are you going to put *first* in your lives? Will it be Jesus? Or will it be play, or school, or food and clothing, or something else which this world offers and which looks good to us? At a meeting of a Junior League one Sunday, the topic was on "Keeping the Sabbath Day Holy," and the Superintendent told the members that buying and seling on Sunday was breaking the Third Commandment and was displeasing to God. A few weeks later, a small member of the League said to that Superintendent, "I used to buy ice cream cones on Sunday, but since I learned that it was wrong, I wait until Monday." That little girl was putting first things first when she gave up something she liked because she did not want to displease her Saviour. Some other ways of putting first things first:

Reading our Bibles and praying every day.
Giving a part of our own money to God.
Attending regularly the services of the Church.
By trying to bring other boys and girls to Sunday School and League.

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OCTOBER 30, 1921

STANDING FOR GOD'S TRUTH—LUTHER

Psalm 46.

DAILY BIBLE READINGS.

Daniel, the Office Holder.

Sunday—Daniel 1:1-21. Thursday—Daniel 6:1-9.
Monday—Daniel 2:1-13. Friday—Daniel 6:10-15.
Tuesday—Daniel 2:14-28. Saturday—Daniel 6:16-28.

Suggestions—1. Review of Luther's life by Superintendent, leader or some member of the League.

2. Instead of following the Topic, Superintendent may have different children point out times in Luther's life when standing for the truth meant persecution and hardships for him.

3. Applications of this principle made by children in their own lives; i. e., have them give instances in their own lives when they made a stand for God's truth or the right; or times when they should have made such a stand and did not.

Topic—Martin Luther had real Christian parents and they taught him to love the truth.

It was a very hard thing for him to tell his father that he intended to enter the monastery instead of studying law as his father had planned for him. But he knew he must be truthful and told his father. He was very much disappointed in Martin but he soon came to see that it would be useless to say anything. Martin felt that the only way to please God was to deny himself of all pleasure, to withdraw from the world and to devote his whole life to prayer and deeds of charity.

Nowadays we know that we can please God as much by staying in the world doing our every day tasks as well as we can, and at the same time inviting others to come to Church and learn about God. But when Luther was a young man everyone thought as he did, so many people went into monasteries and convents and had nothing to do with the outside world.

Luther soon learned that there were many things wrong with the Church. He was a very good young monk and spent much of his time studying the Bible. Through this, he saw how many things the priests did which were against the very things that God tells men not to do and this worried him. So he studied it harder to be sure that he understood what God meant and to find out just what things the Church should do and not do; then he began preaching about them. This did not please the other monks.

(Explain here about the selling of indulgences.)

His own people in his parish would not do as he wanted them to but bought these indulgences secretly, so one day after a big sale of them, Luther prepared a paper called "Ninety-five Theses" and nailed it on the church door. These "Theses" told of ninety-five things that were done in the Church which were opposed to God's Word, and because Luther dared to stand up for God's truth, the whole Church turned against him and put him out!

We know of the trials given him by the Church, but nothing changed him; he knew God's Word and he felt he must defend it; it was intended for all people, but the Church would not let the people have it and taught them wrong things instead.

There were times when Luther felt that he had no friends in the world, but he was standing for God's truth and felt that he could not be wrong. Many people before him had been burned alive for daring to oppose the Church but Luther was not afraid.

After several years, the Catholic Church finally left him alone and with the people who believed him to be in the right he conducted a Church that he felt was in keeping with God's Word, and now we are members of that Church and hear God's Word in its truth every Sunday all because Martin Luther was not afraid to stand for God's truth.

Use Reformation Hymns.

N. B.—The writer feels that this topic will be a greater success if the suggestions at the beginning are used instead of the written topic. This is an opportune time to test Leagues where Margaret R. Seebach's "Martin to Mansfeld" has been studied.

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A PARAGRAPH CAFETERIA

(*Continued from page 22*)

test: find out what he thinks about his own shortcomings.

Why is it that those who know best what flattery is nevertheless can take it by the shovelful?

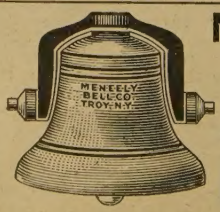
The more ingenious an explanation of some difficult point in theology, the less likely it is to be true.

If you greatly dislike some one, all the more you are under bond to be fair to his character and work.

There's a cure for real wrongs, but the hurt feelings that are caused by imaginary slights are harder to heal than an X ray burn.

Look out for the man who believes strongly. He may be wrong, but he is likely to know more in favor of his subject than you do against it.

A man may seek the nomination for President, or bishop, or sheriff, but no man knowingly asks to be nominated for convict, or fugitive, or moral leper. Yet men come to these situations as the natural result of conscious choice.



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